

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHAEOLOGICAL
LIBRARY

CALL No. 891.05 / J.S.S

Acc. No. 26065

D.G.A. 79.

GIPN—S4—2D. G. Arch. N. D./57.—25-9-58—1,00,000.





THE
JOURNAL
OF THE
SIAM SOCIETY.

VOLUME I.

20200

891-05
J.S.S.

BANGKOK

1904.

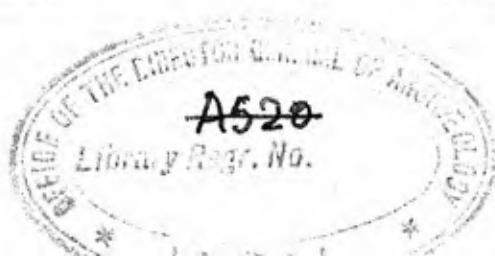
Issued to Members of the Society, August, 1905.

LONDON:

LUZAC & Co.

LEIPZIG:

OTTO HARRASSOWITZ.



CENTRAL ARCHÆOLOGICAL

LIBRARY, NEW DELHI.

Acc. No. 26065

Date. 26.2.57

Call No. 891.05/ T.S.S.

REG. NO. 135

The Siam Society.

(Founded 1904).

For the Investigation and Encouragement of Arts, Science and Literature in relation to Siam and neighbouring Countries.

Patron.

His Royal Highness The Crown Prince of Siam.

Vice-Patron.

His Royal Highness Prince Damrong Rajanubhab,
Minister of the Interior.

Council.

PRESIDENT.

W. R. D. Beckett.

VICE-PRESIDENTS.

G. E. Gerini, M. R. A. S. (Colonel).

Francis Henry Giles.

E. Reyter, M. D.

HON. SECRETARY AND LIBRARIAN.

O. Frankfurter, Ph. D.

ASST. HON. SECRETARY.

W. H. Mundie, M. A.

HON. TREASURER.

A. Cecil Carter, M. A.

MEMBERS OF COUNCIL.

A. d'Abaza, J. Ferrando, J. Hoiman van der Heide,
T. Masao, LL. D., A. Poix, M. D., Phya Prajakich,
Rev. Père F. J. Schmitt.

Honorary Members.

Chao Phya Bhaskarawongse.
Right Rev. Bishop L. Vey.
W. J. Archer, Alexandria.
Geheimrat Dr. Bastian, Berlin.
Professor E. Lorgeou, Paris
A. Pavie, Paris.
Sir Ernest M. Satow, Peking.
Sir J. George Scott, Southern Shan States, Burma.

Corresponding Members.

Dr. L. A. Brandes, Batavia.
L. Finot, Hanoi.
Taw Sein Kho, Rangoon.
H. Warington Smyth, South Africa.
G. C. E. Stirling, Shan States, Burma.

Rules of the Siam Society.

I.—Name and Objects.

- 1.—The name of the Society shall be The Siam Society.
- 2.—The objects of the Society shall be the investigation and encouragement of Art, Science and Literature in relation to Siam and neighbouring countries.
 - a. For this purpose the Society will convene meetings, at which papers bearing on the objects for which the Society is formed will be read, or lectures given.
 - b. Such papers shall, if they are accepted by the Council, be published in a Journal, and the authors of them may, by permission of the Council, republish them in a separate form.
 - c. A further purpose shall be the formation of a Library of books and manuscripts bearing on the objects of the Society, and of an Ethnological Museum.

II.—Membership.

- 3.—Members shall be classed as Ordinary, Honorary, and Corresponding Members. Both ladies and gentlemen shall be eligible as members of the Society.
- 4.—Ordinary members shall pay an annual subscription of Ticals 20, payable in advance on the 1st January of each year. Members shall be allowed to compound for life membership of the Society on payment of Ticals 240.
- 5.—Honorary Members shall pay no subscription, and the Council shall have power to reduce or remit subscriptions in special cases.
- 6.—On or about the 30th June of every year the Honorary Treasurer shall prepare a list of those Members whose subscriptions for the current year remain unpaid, and such persons shall be deemed to have resigned their Membership. But the operation of this rule, in any particular case, may be suspended by a vote of the Council of the Society. No member shall receive a copy of the Journal or other publication of the Society until his subscription for the current year has been paid.

7.—Candidates for admission as Members shall be proposed by one and seconded by another member of the Society, and if agreed to by a majority of the Council shall be deemed to be duly elected.

8.—Honorary and Corresponding Members must be proposed for election by the Council at a general meeting of the Society.

III.—Officers.

9.—The Officers of the Society shall be:

A President.

Three Vice-Presidents.

An Honorary Secretary and Librarian.

An Honorary Assistant Secretary.

An Honorary Treasurer.

Six Councillors, the number of whom may be increased.

These Officers shall hold office until their successors are chosen.

10.—Vacancies in the above offices shall be filled for the current year by a vote of the remaining Officers.

IV.—Council.

11.—The Council of the Society shall be composed of the Officers for the current year, and its duties shall be:—

a. To administer the affairs, property and trusts of the Society.

b. To elect ordinary members, and to recommend Honorary and Corresponding members for election by the society.

c. To decide on the eligibility of papers to be read before general meetings.

d. To select papers for publication in the Journal.

e. To select and purchase books and manuscripts for the Library, and any other objects for the Museum.

f. To present to the Annual Meeting at the expiration of their term of office a Report of the proceedings and condition of the Society.

12.—The Council shall meet for the transaction of business once a month, or oftener if necessary. At Council meetings five Officers shall constitute a quorum.

13.—The Council shall have authority, subject to confirmation by a general meeting, to make and enforce such bye-laws and regulations for

the proper conduct of the Society's affairs as may, from time to time, be expedient.

V.—Meetings

14.—The Annual General Meeting shall be held in January of each year,

15.—General Meetings shall be held, when practicable, once in every month, and oftener if expedient, at such hour as the Council may appoint.

16.—At Ordinary General Meetings of the Society eleven, and at the Annual General Meeting fifteen, members shall form a quorum for the transaction of business.

17.—At all Meetings, the Chairman shall, in case of an equality of votes, be entitled to a casting vote in addition to his own.

18.—At the Annual General Meeting, the Council shall present a Report for the preceding year, and the Treasurer shall render an account of the financial condition of the Society. Officers for the current year shall also be chosen.

19.—The work of Ordinary General Meetings shall be the transaction of routine business, the reading of papers approved of by the Council, and the discussion of topics connected with the general objects of the Society.

20.—Notice of the subjects intended to be introduced for discussion by any member of the Society should be handed in to the Secretary before the Meeting.

Visitors may be admitted to the Meetings of the Society, but no one who is not a member shall be allowed to address the Meeting, except by invitation or permission of the Chairman.

VI.—Publications of the Society.

21.—A Journal shall be published, when practicable, every six months. Four of the Officers, appointed by the Council, shall form the committee of publication, charged with the editing of the Journal and the preparing of papers for publication in the same. One of the members of such Committee shall be appointed presiding officer.

The Journal shall comprise a selection of the papers read before the Society, the Report of the Council and Treasurer, and such other matter

as the Council may deem it expedient to publish. Papers or communications presented to the Council may be in any of the following languages, viz. English, French, German, or Siamese.

22.—Every member of the Society shall be entitled to one copy of the Journal. The Council shall have power to present copies to other Societies and to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall, from time to time, direct.

23.—Twenty-four copies of each paper published in the Journal shall be placed at the disposal of the Author.

24.—The Council shall have power, with the consent of the Author, to sanction the publication, in a separate form, of papers or documents laid before the Society, which have not previously been published in the Journal, if in their opinion practicable and expedient.

VII.—Amendments

25.—Amendments to these Rules must be proposed in writing to the Council, who shall, after notice given, lay them before a General Meeting of the Society. A Committee of Resident Members shall thereupon be appointed, in conjunction with the Council, to report on the proposed Amendments to the General Meeting next ensuing when a decision may be taken, provided that any amendment to the Rules which is to be proposed by such Committee to the General Meeting shall be stated in the notice summoning the meeting.

CONTENTS.

ORIGINAL CONTRIBUTIONS. Page.

The Aims of the Society : by O. Frankfurter, Ph. D. ...	1
The Foundation of Ayuthia: by H. R. H. Prince Dauroong ..	7
On Siamese Proverbs and Idiomatic Expressions: by Colonel G. E. Gerini, M. R. A. S.	11
Notes Laotiennes: by Pierre Morin	169
On the Menam Mun and the Provinces in the East: by Phya Praja Kitkarachakr	175
King Mongkut: by O. Frankfurter, Ph. D.	191

NOTES, ETC.

The Foundation of the Society	209
Ordinary general meetings—First	211
" " " Second	217
" " " Third	219
" " " Fourth	221
Report and Accounts for 1904	223
Meteorological Records	225
To Contributors	228



The Society does not admit any responsibility on its part for the views expressed by the contributors individually. In transliteration each author has followed his own system.



The Aims of the Society.

By O. FRANKFURTER, PH. D.

Perhaps in discussing the aims of the Society, I am, as the Siamese saying has it, "selling cocoa-nuts to the gardener." But everyone who has tried to go deeper into questions connected with the history, literature, science, art, or economic conditions of Siam, has seen his path hampered, and this must be taken as my excuse for this undertaking. It is a foremost aim of this Society to smooth the way; by the publication of our Journal and by the discussions in our meetings to furnish everyone with the material on which to base his conclusions. I consider that we are the workmen to collect the materials on which the master builder may at some future day erect the edifice, in the shape of an encyclopedic work on Siam.

Many, of course, are the obstacles which beset our way. The known history of Siam, as a political entity, only dates back as far as 1350, the foundation of Ayuthia by the Chiengrai dynasty. From that date we can in a rough way trace the history up to our own times. We have in the Phongsavadan, as written by Somdet Phra Boromanujit, a beacon, so to say; and we may in some instances supply missing links from the history of neighbouring countries and other documents. But this labour has scarcely been commenced, if we except such works as Anderson's "*English Intercourse with Siam in the Seventeenth Century*" and Lanier's "*Etude Historique sur les Relations de la France et du Royaume de Siam de 1682 à 1703*," and Sir Ernest Satow's "*Intercourse between Japan and Siam in the Seventeenth Century*." But in all these books the "culturhistorische" element, as the Germans call it, is missing, the element which gives life to the dry bones, the element which we can trace in literature and folklore, in the three-fold division of the Traived—the Rajasat (art of Government), the Horasat (astronomy), and the Nitisat (rules of conduct)—and in the folklore tales as they have been edited in Siamese, but not, unfortunately, generally accessible, with the exception of, for

instance, short notices appearing in Bastian's book, and in Benfey's "Orient und Occident."

It should be our duty to help in collecting the chronicles, where all this can be found, and necessarily the question of a bibliography arises. The excellent work of Satow is known to all who are interested in Siam; but since its publication some 20 years have elapsed, and during this time many books, good, bad and indifferent, have been published, monographs have appeared in Journals, and books have turned up which were unknown to the compiler. In other cases the bibliography must be corrected as an apparent reference may be misleading. Thus "Ed. O'Farrell, Siam au Vingtième Siècle" is mentioned, a highly promising title; but it is only a skit the scene of which was laid by the author, for reasons perhaps known to himself, in Siam. The portraits in Haussleutner's "Gallerie der Nationen, Stuttgart, 1796," which is not mentioned by Satow, were taken from La Loubère; but from preconceived ideas the faces of the people are painted black, while a Queen of Siam appears in what might pass muster as a European court dress and her complexion is white. And by the way, how hard such errors dieis made apparent from Schlegel's "Siamese Studies"; starting from the theory of Siam meaning black, he argues that the conquerors of Siam must have been white, or, as it is now the fashion to say, Aryan. Again Satow marks with a sign of interrogation the "Voyage des Ambassadeurs de Siam en France." But the book exists, was formerly frequently quoted, and is in part interesting reading, although it is written more in honour of Louis XIV. and his Court than as a relation of the doings of these Ambassadors.

Of Siamese literature we appear to have only the bibliography contained in Pallegoix' "Grammatica Linguae Thai," and comprehensive as it appears to be it requires revision. We require a real catalogue raisonné, and to edit such a one should certainly be one of the aims of the Society.

A closer study of the various dialects of the Thai languages is desirable, including all the dialects spoken from the frontiers of Yunnan down to Singora. Hand in hand with these studies should go those of an epigraphical nature. It would be interesting to trace in detail the connection of the different alphabets in which the Thai languages are written; for here also we can see that all these alphabets appear to be a modification of some Indian alphabet and that

the materials used in and for writing, account for the difference in the characters.

In close connection with these studies are of course those of an archaeological nature. We ought to try in giving a description of the monuments, not over numerous it is true, to trace the gradual development, the influence which led to the modification of style from the Brahmanic art to Buddhist art, and I am sure we should be able to arrive at historical conclusions of no mean value, especially if we take into consideration the statues of the Buddha, their varying features, their connection with the Hindu Gods. The same may be said of the coinage of Siam, though there might be great difficulties inasmuch as up to recent years no date was shown on the coins.

What enormous influence the Aryan India had on the neighbouring countries in the South and East, is shown by Professor Kuhn in his excellent monograph on the subject (Munich, 1901). This we can trace in Siam, in historic times, in the collection of laws, while at the same time we can in many instances elucidate obscure points in Indian laws by that of Siam. This is seen in the law on domestic institutions, marriage and divorce, and in the law on debts where we find the well-known Indian maxim that for a claim wrongfully entered double the amount has to be paid to the accused. In the law on slavery, too, we find the same seven kinds of slaves as in the law-book of Manu, and this in spite of the fact that the recension of Siamese law was made only at the beginning of last century. We can trace the curious custom to mark a place where spirits are sold, by a red flag, to the Laws of Manu, where the same custom is mentioned. All this will necessarily soon be a thing of the past, and it is for us to see that these records are kept.

Indian influence again we can trace in the often misunderstood expressions, "Savoi Rajasombatti," "Kin Muang." They are survivals from the time the Aryas conquered India; for the conquerors were the food, the king and the nobles were the eaters. So it is laid down in the Rig Veda, as is shown by Professor Weber in the Rājasūya (Berlin 1893). It is curious to note too that in Siamese law, theoretically at least, a higher position is reserved for the Brahman, for which, unless we proceed historically, no *raison d'être* exists. We still have for the Minister of State (Senapati) a name which properly signifies a General, and that this was the original meaning we can learn from the Rajanīti, and also in the

expression as it occurs in the title of the Ministers of State having an arm of might (Parakramabahu).

The Thai calls the Chinese his younger brother, and his language has affinities with that of China. The Burman also calls the Chinese his relation, but no affinity of language seems to exist, though both Burman and Siamese were immigrants into their present homes. The Thai is himself considered a Mleccha. But who they were, or who the autochthones were, whom the newcomers drove away, must be a matter of speculation until we find archaeological remains to serve as a basis of history. There are amidst the Thai population now living in Siam tribes whose language and manners are different from those of the surrounding populations. To a certain extent we can trace the wanderings of the Thai race from the South of China to what is now called the Menam Chao Phya valley. How far such a mixture of people and race has taken place, is best shown in the names of the different populations. For us at the present time "Yuen" means Annamese; but the Lao of the North designate themselves by the name of the "Thai Yuen"; and the Annamese of Annam are called the "Keo." And Camoens, it may be recalled, says :

See how in distant wilds and wilds lie pent
The self-styled Gueons, salvage folk untamed ;
Man's flesh they eat, their own they paint and sear,
I rinding with burning iron—usage fere.

This again would lead us to an investigation of the economic conditions of Siam. The sources for this are not very numerous, especially if we take into consideration that the population of Siam is an agricultural one, and that trade in former years was a sort of revenue in the hands of the Government, entirely new conditions being brought about by the treaties. We should be interested in finding what means were adopted to create the supply of coined money, how copper tokens of $\frac{1}{8}$ th and $\frac{1}{16}$ th of a fuang were created to do away gradually with the cowries. More interesting even is the attempt which was made to create a gold coinage, of which one now meets with specimens at very rare intervals. An investigation into these economic conditions will necessarily lead to an enquiring into the agricultural conditions and the natural produce of the soil, while meteorological observations carried on for a number of years should be published. All this might perhaps lead the enquirer to ask about

the distribution of the people, which I take it, was originally determined by their capacity to cultivate the soil. In this connection too it would be interesting to enquire into the relations of the old titles, Phan, Mun, Khun, Hluang, and the new titles of Indian origin Phra (vara, excellent) and Phya (varyas, more excellent)

The origin of the industries, handicrafts and arts is well worth studying. On the gold and silver worker's art and handicraft nothing seems to have been published; and it is interesting to find that in countries so wide apart as Russia and Siam the same kind of work is produced, though it would appear by different methods. Similarly with painting, sculpture and the potter's art. It is now known that the so-called Swankhalok porcelain was made in Siam; whether other kinds of porcelain were ever made in Siam is doubtful, no kilns having been found. We know that porcelain was painted in Siam in recent years, but that most of it was prepared in China for the Siamese market. About the symbolical character of the designs, by which Chinese as well as Siamese porcelain is distinguished from the porcelain of Europe, we have no very definite notions. Whether we shall ever be able chronologically to fix the date of the different specimens in the absence of distinguishing marks, appears doubtful. But to go deeper into the subject, even if we are liable to make mistakes, is well worth while in this fascinating study.

The history of arms and weapons is also one which requires elucidation - how far they were emblems of rank, in the same way as the vessels given to noblemen as a mark of their dignity.

A word might be said, too, of music and theatricals. Certainly Mr. Warington Snyth, in his book, gives some specimens; in old books we have the specimens given by Gervaise and La Loubère; in more modern times Ellis has written about it; and last but not least Professor Stumpf in his " Tonsystem und Musik der Siamesen " has produced certainly the most important essay on the subject. But we want more, and a comparative study in connection with theatrical performances, the ordinances governing such performances with regard to dress and with regard to the sex of the performers, and also in connection with the instruments used, would be highly interesting.

The field is far from exhausted, and in conclusion I may be allowed to point out that " Facies non omnibus una, nec diversa

tamen qualem decet esse sororum " characterises the civilisation of all people, whether they live in the north or the south, the east or the west. And furthermore as Goethe says :—

Wer sich selbst und andre kennt, wird auch dies erkennen
Orient und Occident sind nicht mehr zu trennen.

The Foundation of Ayuthia.

By H. R. H. PRINCE DAMRONG.

There is an old city to the south-west of Suphanburi (Suvarnapuri) near the range of mountains which form the boundary between Miang Suphan (Suvarnapuri) and Kanchanaburi. The river which ran near the city was called the Nam Chorakhe Suphan; but at the present day it is dried up in places and is shallow and is consequently not navigable.

The city is called by the people Müang Thao U Thong (the city of King U Thong) and there is a tradition that Thao U Thong reigned over this city until an epidemic broke out and the people died in great numbers. He then abandoned the city and turning to the East looked out for another place to establish the capital; but the epidemic did not abate. He then crossed the Suphan (Tachin) river to escape the ravages of the epidemic, and even at the present time near the Suphan river there is a place called "Tha Thao U Thong" i. e. the crossing of King U Thong.

On a journey which led me up to Müang Thao U Thong in 1904 I found it to be an old walled city, with several ponds dug near it, and it gave me the same impression as the old city of Sukhothai. In the city itself were numerous remains of brick moulds which clearly showed, that they were the remains of old temples, and there were also some temples which showed the form of a Chedi. I also found several old statues of the Buddha, and images of Hindu Gods the workmanship of which was similar to those found in Phra Prathom Chedi. From enquiries made of the people, I also was able to obtain some old coins which were dug up some years before and which showed the emblem of a conch-shell in the same way as the coins found in Phra Thon. This would lead to the conclusion, that the town would be contemporary with the old city of Phra Prathom Chedi, and much earlier than the present town of Suphanburi. But some of the chedis appear to be of more

recent origin and would appear to date from the time of Ayuthia, and the remains in Müang Thao U Thong would therefore date from two different periods. This city appears to have been one of the capitals of old Kings, and as the course of the river deviated, it was necessary to dig wells to use in the dry season for water supply. The want of water continued, so that an epidemic arose and rendered existence in that place impossible, and it was therefore necessary to abandon the city and to remove to another place. This, I suppose, is the origin of the tradition, that the city was abandoned on account of an epidemic.

It may not be out of the way to recall the fact that there were many cities, abandoned in this way; so for example the old city of Sukhothai. Even in recent history we have an example of a town being abandoned in this way. When in 1867 King Mongkut went to Phitsnulok (Vishnuloka) by the Aggarajvoradej, a large steam yacht with two funnels, he was able to proceed up the Phichit river. At the present time this river is so shallow that it cannot be used for navigation, and it became therefore necessary to remove the town to the new river bed at Klong Rieng.

It is known from the Phongsavadan (*Vaishnavatara*) by Somdet Phra Boromanujit that a king by name of Phra Chao U Thong (King U Thong) established the capital in Ayuthia in 1350. The old city of which I have been speaking is called the city of King U Thong, (or Thao U Thong or Phra Chao U Thong), and the question arises, are there two Kings of the same name or only one. The annals relate that U Thong came down from Thepanakhon (Deva-nagara) south of Kampheng Phet, and it is related, that he got his name from the fact that he was sleeping in his youth in a golden cradle. Of Phra Chao U Thong that is all that is known, and we are otherwise dependent on hypotheses.

In old inscriptions such as that of Sukhothai, Suphan is called Suvarnabhumi and not Suvarnapuri. Now the word U may be translated as cradle or as origin. Thus we speak of U Nam origin of water, and of U Khao origin of rice, as the two necessaries of life for founding a settlement. If we therefore translate the Siamese name U Thong, by Suvarnabhumi, we mean by it: the origin of gold. The King therefore who reigned over that city, was the Thao (of) U

Thong or Chao (of) U Thong, in the same way as a person is called the Phra Chao (of) Krung Sri Ayuthia, or Chao (of) Chiengmai without reference to his personal name; he is simply called the Chief of Miang U Thong.

Attention may be further called to the fact, that U Thong is situated in the middle of two towns, that to the west being called Kanchanupuri and that to the east Suvarnapuri; the translation of these names is Gold City. In old records we only have the name of Suvarnabhumi, (the origin of gold), and we may therefore presume that Suphanburi and Kauchanaburi were established in later times because Suvarnabhumi had to be abandoned.

The question therefore arises, are we to presume that Thao U Thong was also the founder of Ayuthia. We have to take into consideration, that when Phra Chao U Thong abandoned Suvarnabhumi, on account of an epidemic, he went straight to the east towards Ayuthia, which is only at a distance of three days, and he would not encounter any of the difficulties which he would have done, if he had come with his people from Miang Thephanakhon (Devanagara).

We know from history that Ayuthia was an old city, which existed before the advent of Phra Chao U Thong; he, however established the capital there, and assumed the name of Soindetch Phra Ramadhipati. From this fact we may assume that before he came to Ayuthia, he must have had another title, and been known as Phra Chao U Thong because he was then King of U Thong.

It is recorded in history, that in the reign of Phra Chao U Thong the States from Nakon Sawan to the north were dependent States. If Phra Chao U Thong came from Thephanakon, which is near to Miang Kampheng Phet and Miang Phichit and north of Nakon Sawan, which are only at a distance of one or two days each, how can we assume that all these places were dependent States? How can we assume that followed by a large number people and passing through these States, he should not have found any inconvenience? Suppose, however, that Thao U Thong came from Miang Suphan, this would be more in accordance with actuality than to assume an immigration from the North. It may be assumed that when Chao U Thong established his capital at Ayuthia, he could not remove all the people from his old residence, and Khun Hluang Phagnua, the

elder brother of the Queen Consort, remained in his old residence, where, in having to look after his own interest, he was appointed Phra Paramaraja to administer the old city.

Müang Suvarnapurī may have been established at the same time as Ayuthia. Phra Ramesuen the King's son was made Governor of Lopburi, in the north, which is near to the dependent States, to look after them. All this seems to speak for the statement that Phra Chao U Thong came from Suvarnabhūmi and not from Devanagara.

I have only one more word to add. If the theory which I have put forward with regard to the establishment of Ayuthia as a capital is correct, it does not in any way militate against the well-established fact that the Thai race came from the North.

The ancestors of Phra Chao U Thong had certainly once established their capital at the city of Tritung or Pèp, a little below Kampheng Phet on the western bank of the river, and perhaps they established another city known as Devanagara, the position of which is said to be a little lower down on the eastern bank. But instead of immigrating direct to Ayuthia, there are reasons, as I have explained, to assume that they have come down to Suphan or even more south and remained there for generations before the capital was established at Ayuthia.



On Siamese Proverbs and Idiomatic Expressions.

By COLONEL G. E. GERINI, M.R.A.S., M.S.S.

1.—A Neglected Subject.

Though the Siamese language is no less rich in proverbial lore than those of other foremost nations in the Far East, it is surprising to notice how little attention has hitherto been bestowed upon this subject so redolent of interest to the philologist and ethnographer, and so instructive to the student of the manners, opinions, beliefs and character of this genial people.

No one before the late Bishop Pallegoix ever attempted to present anything like a list of common Siamese sayings. But even then, the proverbs that the prelate just referred to gives in his "Grammatica Linguae Thai," in his dictionary, and in his description of Siām, are so few in number as to fall short of a bare dozen, and furthermore they do not appear to have been invariably selected among the best. Such an exceedingly meagre list is what has formed for later writers the store to draw upon in their turn; hence, it is no wonder they have but seldom and sparingly put it under contribution.* Indeed, it should be stated for truth's sake that Siamese

* The Siamese adage as regards the liability of both elephants and men to slip or stumble is adopted as a motto by Captain (afterwards Colonel) James Low on the front page of his grammar ("A Grammar of the T'hai or Siamese Language." Calcutta, 1828.) This is the only proverb figuring in that work. Colonel Low requoted it later on in his essay "On Siamese Literature" that appeared in the *Asiatic Researches*, vol. XX (p. 373).

In his "Grammatica Linguae Thai," Pallegoix merely gives nine proverbs, eight of which are repeated, in translation only, in his "Description du Royaume Thai ou de Siam," vol. I. pp. 401-402. In his "Dictionarium Linguae Thai" he quotes some two or three more.

More or less accurate translations of nine maxims, mostly from Phra Phuttha Yodfa's work are supplied in the "Siam Repository" for 1872, pp. 108, 121 and 191. This sums up about all Western labour in this particular field, with the exception of the work alluded to in the note at foot of next page.

proverbs have formed the object of a special essay by Professor Lorgeou, while still Consul for France in this capital many a year ago; * however, as I have had no access to his monograph I am unable to form an estimate as to the mode and extent of treatment the fascinating subject has received therein. With this single exception, I am not aware of any particular study on Siamese proverbs having so far appeared in European languages.

Surely, it is high time that more ample lists not only of proverbs proper, but also of idiomatic phrases current among the people should be gathered and published, if for no other purpose at least to demonstrate that the Siamese are far from lacking that description of concise, pithy sayings that form so great a part of the folklore of other nations.

2.—Importance of Siamese Proverbs.

Indeed, it may in this respect be fairly claimed for the people of this country that their literature, and still more so their vernacular idiom, is remarkably flavoured with savoury bits of worldly wisdom and pointed phrases, many of which favourably compare in sparkling wit and trenchant epigrammatic terseness with those even of Western nations. The field is, in fact, a surprisingly wide and promising one for the collector, especially if it be made to include also such local saws as obtain in the different districts and out-of-the-way tracts of the country, and the proverbial lore of other branches of the original Thai stock, such as, for instance, their nearest kinsmen the Lău, whose folk sayings are so far entirely unknown, but which appear to me, judging from a few specimens obtained, fully to deserve investigation.

The importance of having a collection such as is here referred to undertaken and carried on as thoroughly and speedily as possible cannot be overrated, and will by itself appeal in all its manifold bearings to every one interested in the study of the people of this country. For it is principally through an investigation of such

* E. Lorgeou, "Suphasit Siamois," in the *Bulletin de l'Athénée Oriental* for 1881-82.

neglected fragments of local wisdom and precious documents of worldly lore—rightly defined by Lord Bacon as the index of “the genius, wit and spirit of a nation”—that we can arrive at an adequate knowledge of the people’s character, gain an insight into their modes of thought and peculiar ways of life, and acquire a better understanding of certain of their manners and customs, of which proverbs often present so life-like a picture not to be found elsewhere. As art is the mirror of pathos and aesthetical refinement, I should be inclined to say that so are proverbs a mirror of the national character and ethical development. It is in them that we can see reflected at its best the people’s heart, as well as some peculiar processes of psychical and intellectual evolution which they often reproduce in their successive phases, forming so to speak, a serial documentary history of the inner nature of the people as well as of its outer explications. A most fascinating study, on the absorbing interest of which I need dwell no further.

3.—Cautions to be observed in their collection.

Attention to several essential points is, however, needed in collecting proverbial sayings in this country, especially such as occur scattered in the national literature and the modern publications. As we are all aware, from the remotest period Indū civilization has largely influenced both the character and modes of thought of populations of the Thai race, chiefly after they entered the Mē-Nam Valley, where some of the main centres of radiation of that civilizing influence had been early established. The modification alluded to was principally brought about through the agency of the religions that the Indū immigrants brought in with them, along with their elaborate systems of philosophy and concomitant refinements of ethics, polity, and so forth.

The Sanskrit and Pāli literatures, so rich in aphoristical and apophthegmatical lore, in precepts and rules of conduct, have naturally contributed largely in forming the bulk of choice Siāmese sayings, especially such as appear in the “Nīti” or ethological literature of the country. To give but an example, I find it stated by a good native authority, that the Pāli treatise known by the name “Lokanīti” i. e. “The World’s Guide” or “Mankind’s Guide,” has from time immemorial been the model after which

Siamese writers of metrical compositions have fashioned their aphoristic productions. *

One must therefore exercise no little discrimination in gleaning proverbs and akin locutions from the local literature, for it is in the majority of instances quite likely that such sententious sayings have been drawn from either Sanskrit or Pāli sources, such as, for instance, the two great Indū epics, the "Avadānas" or legends and sacred stories, the "Pancatantra; or the "Jātaka," the "Milindapīṭhi," and other popular works of the voluminous Bullistic literature.

Such a danger, however, fortunately but seldom exists for sayings that are picked up from the mouths of the people, especially up country. Most of these have been traditionally handed down from considerable antiquity, and are more likely to prove the genuine embodiment of primitive wisdom and humour.

4.—The oldest Siamese collection of proverbs.

Among the collections of old proverbial lore extant in local literature and most widely diffused all over the country, the one best entitled to be regarded as genuinely Siamese, nay Thai, is that going by the name of "Sup'hasit P'hrah Rāhang" or "Baññat P'hrah Rāhang" (សុរាជ ពន្លេ រង់ ឬ បញ្ញាចត្ត ពន្លេ រង់) i. e. the "Maxims—or Precepts—of King Rāhang," on account of their authorship being ascribed to the potentate of that name who reigned at Su'khō-thai—the first capital of an united and independent Siām,—during the latter half of the thirteenth century.

It is to this justly famous ruler that the country owes its redemption from the secular Kambojan domination; its original constitution into a vast autonomous empire extending from the upper reaches of the Mē-Nam to the sea of the Straits and from the Salwin to the Middle Mē-Khōng; the creation of the first Thai alphabet, and the birth of a national literature. The well known inscription

* See "Vajiranānī" Magazine, 1st series, vol. II, fasc. VII., 6th month of R. S. 1247 (= April-May 1885 A. D.), p. 60. On this and following pages six of the seven chapters (or cantos) of the Pāli original are printed, parallel with a metrical translation into Siamese by the late Phyā Srī Sunthon Vohār (Noi).

erected at Sukhôthai shortly after the close of his reign in or about 1300 A.D., is the earliest epigraphic monument in the Thai language and in the new writing devised for it, in which the recently freed people, conscious of its own power and confident in the future, proclaims its glorious achievements and expresses its new feelings and aspirations. The Memoirs of Lady Nobamâs, one of the most brilliant ornaments of King Rhang's Court, though considerably retouched and interpolated later on, probably also received their first redaction during the same reign, and there can be but little doubt that "King Rhang's Maxims" not only belong to the same period, but are the work of the monarch himself to whom they are traditionally ascribed and in whose mouth they are put. Despite their having more than once suffered modifications, they still bear, as will be seen directly, more than one hall-mark of authenticity both in the archaic language in which they are framed and the spirit of manly independence that breathes through them, which is quite the characteristic of the age; while they are couched in that terse, laconic form prevailing in the inscriptions of the period, which has seldom been surpassed after that except in sententious poetry of the highest order.

These peculiarities become evident at first sight, so that no doubt can be entertained as to their genuineness as a home product, especially after a moment's consideration has been given to the particular conditions of the time. The nation had then just been rising from its secular vassalage to a station of absolute independence and unexpected grandeur. By a wonderful stroke of good luck Siäm had realized her own ideals, surpassed even, mayhap, her most ambitious hopes; for her former mistress, Kamboja, had been crushed into atoms and disabled almost for ever, and her other rivals were kept in proper check. Everything that savoured of her former subjection and reminded her of her but recent oppressor had been discarded—dress, language, writing, literature: all in fact that could be readily cast off which formed a connecting link with her unpleasant political past.

Under such circumstances it is not likely that the teachings of her recent masters would be retained in the novel gospel proclaimed by the mouth of her liberator himself to his people.

Hence it is that I am inclined to regard the "Maxims of King Rüang" as a genuine product of the period; as the ethical Code of the re-born nation, embodying the outcome of the wisdom matured during the long centuries of servitude and tempered and made more poignant by the novel spirit of freedom that pervaded the age. Taken even from this single standpoint the collection of proverbial lore alluded to is of the highest value as unfolding to us a picture of the inner conscience of the Thai people at that most brilliant period of their national existence.

5 —Characteristics of Siamese Proverbs.

It is on the moral treatise just referred to that I have mainly founded my present observations on Siamese proverbs. For the remaining part these remarks have been supplemented by reference to other time-honoured adages, saws, and idiomatic phrases collected mostly from the mouths of the people, which either from their antiquity, naive originality, or local colouring seem to me to be genuine local productions, and not exotic importations or spurious imitations of the foreign article.

When a far more extensive collection of such shrewd bits of local lore shall have been brought together from every nook and corner of this country, it will be possible to pass a definite judgment on their intrinsic worth, both as historical and ethical documents of the inner nature of man and his surroundings. Whatever be the ultimate conclusion then arrived at, however, I hardly presume it can much differ from the provisional one I think myself justified in now coming to on the basis of the comparatively few specimens I have examined. And this conclusion is, that Siamese proverbs,—whether in terseness, caustic wit, or pithiness; in shrewd wisdom, sound sense, or the principles they inculcate; in the remarkable knowledge of the human heart they display and the miniatures of certain phases of domestic and rural life they unfold,—can favourably compare with those of other nations, no matter whether of the East or West. If at times inferior to those of classical Europe in acuteness and elegance, or to those of classical India in elaborate imagery, they almost invariably surpass those of the Malays in both conciseness and originality and often those of the Chinese in propriety and neatness of expression, while but rarely yielding to them

in pointedness and masterly laconicity. To such merits is largely due the difficulty Europeans find in understanding and appreciating them to their full value, although, as will presently be shown, Siamese thought runs much in the same grooves as our own. The fact is that in order to adequately grasp the meaning and purport of a Siamese proverb, to unriddle the allusions to mythical or legendary lore occasionally foreshadowed therein, to seize the point of all the wit disguised under apparently plain but often double-edged sentences; and, in fine, to fully appreciate the delicate shades of local colouring, or the life-like scenes at times only outlined and at others vividly portrayed within so small a compass, it requires such thorough knowledge not only of the country and people, but also of their both written and unwritten lore as it is very rarely given to a European to attain.

Proverbs are, in Siām, ranged under the generic designation of "Sup'hāsit" ["Subhāsit," from the Pāli "Su-bhāsito" and Sanskrit "Su-bhāsita," both meaning "Well-spoken word," "Fine saying," and the like.] This category therefore includes also rules of conduct, advice for the management of life in its various stages, and instructions on politeness, all matters that have specifically nothing to do with proverbs proper. A distinction has accordingly been made, in agreement with European ideas, between this class of sayings and the rest of their Siamese namesakes in the bibliographical sketch of local "Sup'hāsit" literature appended to this paper. (See Appendix A).

As in most countries, and rather more distinctly so, Siamese proverbs are in the majority of instances got up in rhythmical form with relative outfit of jingles, alliterations, etc., after the fashion of local metrical compositions. In such cases often, though not necessarily so, the sayings are in distichs or quatrains, the limbs of which may be decomposed into as many separate sentences each making complete sense. But in other instances, as in Malay proverbs, the verses or couplets are antithetic, and then they cannot be sundered and quoted independently without impairing the meaning and, what is still more important, destroying all the zest of the point springing from the contrast of the ideas expressed therein. All sets of proverbs occurring in Siamese literature are without exception

arranged in metrical form; but those current in the mouth of the people are not unfrequently doggerel rhymes and even plain unsophisticated prose. Such are, in my opinion, the adages that have most chance of proving genuine indigenous products and that best preserve the original form of reduction. A glance at the examples subjoined will, better than any description, illustrate the points brought forward above.

6.—Summary survey of P'hrah Riang's maxims.

Taking first, in order of antiquity, the proverbs of P'hrah Riang, a few quotations will suffice to give an idea of the moral they inculcate and of the picture they present of their age. For further considerations I refer the reader to the translation in full of them appended at the end of this paper (See Appendix B).

After the first few lines we come upon a precept suggestive of the novel spirit pervading that period:—

คน เป็น ไทยอย่า กับ ทา “Being a freeman don't associate with slaves,” which has about it a dim ring of the “*Civis Romanus sum*” and at the same time reminds us of the proud utterance of the Roman matron while bathing in the presence of a slave. The saying is quite characteristic of the age when it is said the title of “Thai” (**ไทย**) or “Free” was first adopted by the race that has since ruled this country.

Frequent wars were, however, still required in order to maintain the position gained against the machinations of wily, if not always powerful rivals; hence it comes that we find a series of precepts urging the necessity of vigilance both in time of hostilities and in peace as a protection against treachery.

ผ้า ศึก อย่า มอง ไว
เมื่อ เข้า ศึก ระวัง ตน
ที่ ก็ พก งาม มี ไฟ, ที่ ไป จะ มี
เพื่อน,

In the presence of the enemy do not be remiss;
When in war guard thyself;
Have fire in readiness with the troops, and a companion with you when going about; etc.

Pride and honour are impressed in such maxims as :

រៀក ពុល សោរា វាតា ក្រុងយ៍
ត្រូវបែង សិន , ខ្សោយ ចំណេះ

which last, by the way, airs the Gaelic Proverb: " Honour is nobler than gold."

Examples of other precepts have been, for the purpose of easier comparison, arranged under separate headings hereunder.

Loyalty and devotion to one's superiors:

ទាយមាត្រា ពុល ជាន គោរ តាម
ទាយមាត្រា មាន ជាន នៅ

Stand by thy princes until death;
Assist thy chiefs efficiently.

Obedience and respect:

ធន ធន ធន ធន ធន ធន
គោរកដ ពុល ជាន គោរ មួយ
ទី វេរ ឈ្មោះ ក ក្បាត
ពុល ជាន ធន ធន ធន ធន

Obey your superiors (or elders).
Honour thy own family.
Don't contemn those who love thee.
Do not despise the poor.

Kindness to fellow men:

ឲលិប ឲលិប ឲលិប ឲលិប ឲលិប
កន ឲអក ឲអក ឲអក ឲអក ឲអក
ខ្សោយ កោរ រាយ ឲក ឲក ឲក
ធន ធន ធន ធន ធន ធន ធន

Win other people's hearts.
Be merciful to the dull-witted.
Forgive the failings of old servants.
Don't undermine others with thy tongue.
Nor hurt them with thy glances.
(Cf. Ben Jonson's and Scott's
'Cutting throats by whispers.')
Don't slander thy fellow-men.

ធន ធន ធន ធន ធន ធន
Honesty:

ធន ឲដិ ឲដិ ឲដិ ឲដិ ឲដិ ឲដិ
ឲក ឲក ឲក ឲក ឲក ឲក ឲក

Don't covet other people's goods.
Do not long for more than thy own share (in transactions).
[Don't make pretension to a lion's share.]

Humility :

ជីតិន ម៉ោង ម៉ោង
ម៉ោង ដើរ ស្តុង ខាងក្រោម
ម៉ោង គីន មក មិន គីន
អាជីវ សំណើ សំណើ កំណើ

Fidelity and virtue :

ចូល កុំដាក់ ម៉ោង ខ្លួន
បង្ហើក និងទី ម៉ោង ខ្លួន
ចំណាំ រាយ ការ ការ រាយ ការ
ការ ធម្មន ការ ធម្មន ធម្មន ធម្មន
នៅ កែ ចុំណាំ, តើមិន
ឱ្យ ពាណ ិជ្ជ រាយ ពី៖
ម៉ោង កិច្ច កិច្ច ឱ្យ ពាណ
អាជីវ ដើរ កាត់ តាត ធម្ម
តើមិន ការ ការ កិច្ច ធម្ម

Steadfastness in purpose :

ឯ ឯ កាប ក ក ក អុំ
ឯ ឯ ក ក ក ក ក ក ក ក ក ក ក
ឯ ឯ អុំ អុំ អុំ អុំ អុំ

If well off don't boast of thy own wealth.
Don't elate higher than thy own station.
Don't stultify thyself with praise of thy own self.
Refrain from teaching those who teach thee.

Build up good works unremittingly.
Establish friendship indissoluble.
Requite love with love.
Return respect for respect.
Adopt only what is right and reject what is wrong.
Think of thy own faults, and not of others'.
Sow and you shall reap; * foster your fellow men and you shall reap strength from them.

When grasping, grasp firmly;
When squeezing, squeeze to death;
When aiming, aim unswervingly.

[Cf. "Certum pete finem":
Aim at a definite end];

a set of maxims these, corresponding to our "Do nothing by halves;" or "Ne te ites aut perfice:" Attempt not or accomplish thoroughly.

* Cf. "Ut sementem feceris, ita et metes": As you have sown so shall you reap (Cicero). Also, "Chi non seu ina non raccoglie": Who sows not reaps not (It. Prov.); etc.

Prudence :

គិត ដោរ កុំ ពេរា
 ឈ្មោះ ខោ៉ែមក នា វាន់

 នាទីយោ ឈ្មោះ ទាន់ សៀវា
 អោរ ក្រោ មច័រីឃី ពេជា, ឬ
 ឈ្មោះ ក្នុង វា ធមួយ

Reflect before you speak.

Don't meddle in assisting the elephant in carrying his tusks.
[i.e. Don't court danger, or destruction].

If the stream be swift, don't place your boat athwart.

Royal blood, fire, and snake,
Don't undervalue.

Frugality :

បោះ ឃេង ឈ្មោះ អាត កិន

Eatables that are costly don't covet.

Concord and fellow-feeling :

ឈ្មោះ ឈិត ឱះយោង តើម ពេក ឬ កិត
 ឬ ឈិតឱះយោង តាមុខិតកិត ឬ តើម

Don't imitate the China cup which, once broken, cannot be welded up again;

But follow the example of "Samrit" bronze, which, even when shattered is not yet gone. *

ឯក ឱះយោង កិត, នក ក្រោ កា,
 កា តុ អាណាម កិន

Imitate the hen and the [francolin] partridge, Which [when discovering food] lead on their young to share in their pasture.

Polity and diplomatic cunning :

ឱះ អូយ ឈ្មោះ នោះ ឬ
 ឬបុ ច័រ ប្រាក ប្រាក ឬ តីម

If firefly, don't vie with fire.

Talk affably with an enemy [i.e. so as not to arouse his wrath and to make him believe that our resentment is over].

* This looks very suspiciously like an imitation from the maxim appearing in the "Pancatantra," lib. II. I (p. 148 of Lancereau's transl.): "Similar to an earthen pitcher, the wicked is easy to shatter and difficult to reunite, whereas the virtuous, like unto a golden pitcher, is difficult to shatter and easy to reunite."

อย่า ตี ปลา หน้า 罠

Don't strike at fish in front of the trap [i.e., so that they may not take fright and run away].

อย่า ตี หมา ก็ ห้าม เท่า

Don't beat a dog to make him stop barking [i.e., lest he wouldn't bark when thieves come].

อย่า ตี งู ให้ ถก กา

Don't knock down snakes for crows, *

อย่า รัก ลม กว่า น้ำ

Don't love wind more than water [i.e., the less useful more than the indispensable].

อย่า รัก เดือน กว่า 月

Don't love the moon more than the sun. [cp. the Italian : "Se il sol mi splende, non curo la luna":—If the sun shines on me, I care not for the moon].

It will be seen, from the above few specimens, that we have here a valuable code of maxims and rules of conduct generally inspired to sound practical sense, although not soaring to the sublime heights of the ethical treatises of the West or, for that matter, even of Buddhistic literature in the East—such as, for instance, the "Dhammapada,"—where a man is taught to overcome evil by good and anger by love, to speak the truth, to pity or love as much his enemy as he would his own friend, and so forth. On the other hand it will be noticed that although some homely expressions do now and then occur, the phraseology is in most instances less vulgar than in Chinese proverbs. Compare, for example, the Siamese equivalents quoted above for "What you do, do well," or "Attempt not or accomplish thoroughly," with the

* In common use this is amplified into: ปี ตี งู ให้ กา กิน.

กา กิน งู ก็ ตี งู กิน ก็ บ่, "You knock down the snakes for [the benefit of] the crows, and the crows after having fed on them off they go to their nests." The meaning is "Labour lost; a thankless task," or: "The game is not worth the candle"; although it rings something like our "Drawing the chestnuts out of the fire for others." The game is in fact, a dangerous one, for any snake that has not been thoroughly killed is believed to follow up his persecutor and take revenge upon him.

crude mode of expressing the same idea: "If you kill a pig, kill him thoroughly."

A perusal of the translation in full subjoined will reveal yet other merits of the compilation which, for want of space, I have had to refrain from commenting upon in the course of this hasty survey.

7—Other Siamese proverbs.

Passing now from King Rùang's well known sayings to other Siamese proverbs current in the mouth of the people or disseminated through original local literature, here are some specimens of those gleaned by me and which I have reason to believe are genuine local products :—

วิ่ง พนัก มัก ล้ม, รีบ น็อก มัก ช่อน

By running too fast one is liable to stumble; by stooping too low one may lose his balance,

**รู้ ทดสอบ ก็ เป็น มือ, เน้น รู้ ทดสอบ ก็
เป็น ทาง**

By mere shunting the wings may be caught in the trap; but by withdrawing altogether, only the tail will.

ไม้ ไร้, ไม้ ใบ

A birdless tree?—a barren tree.

ชาย เนื้อ เป็น ตอก หญิง เนื้อ ตุ่น

Males are paddy, and females hulled rice. [Meaning that men can take root and settle by themselves in life, whereas women are not self-supporting.]

**พริก ไทย เม็ด นิข ก็ เผา เก็บ ข้า
ร้อน**

The smallest grain of pepper is nevertheless pungent to chew. [Meaning that noble blood always evidences its virtue and power].

ฆ่า ควาย ออย (ดี) ตาย พริก

Having killed the buffalo (for food) don't begrudge the spices or seasoning. [Meaning: don't regret the outlay entailed in carrying an enterprise to completion]. *

* Cfr. the French: "It faut perdre un vêron pour pêcher un saumon": We must lose a minnow to catch a salmon,

ເງົ່າ ຕັນ ລັອນ ອຍ່າ ກະຈະ ໄກນ ກ່ອຍ **Don't rashly attack the [dish of] boiling-hot rice porridge [at the centre], but get at it gently [by a round about way].**
ໄດ້ນ ເຕັນ

This last is a most characteristic and well known proverb, which has given rise to the saying: **ກີບ ເງົ່າ ຕັນໄຟ່ ກະຈະໄກນ ກດາງ** “To negotiate the porridge without [burning one's palate by] broaching its centre,” alluding to the notorious fact that tact and patience win where brutal rashness fails.

Another very typical and pretty saying is:

ໄມ້ ດ້າ ທິນໆ ພັນ ພັກ ຕ່າງ ມັດຄອງ.

The joints (knots) on the same stem are nevertheless unequally spaced; So, even brothers are of different minds.

ທີ ແລະ ນັ້ນ ພັກ ຕ່າງ ໄກ

One of instant actualité, in view of the irrigation scheme now on the *tapis*, is :

ກໍາ ພາ ອຢ່າ ເຊີຍ ເພີ່ມຍາ

When working paddy fields don't omit the canal for irrigation;

ເງົ່າ ເນື່ອງ ອຍ່າ ເຊີຍ ຫຸນ ນາງ

When in town don't neglect the dignitaries.

Among proverbs that have become historical there is the thoroughly Machiavellian adage :

ກັກ ພວຍ ອຍ່າ ໄວ ນັກ

When cutting down rattans don't leave the sprouts;

ຂ່າ ພົມ ອົບ່າໄວ້ ຖູ

When killing the father don't spare the offspring.

We find this old maxim quoted in the local Annals * to the king who founded the present dynasty, in support of the political expediency of doing away with P'hyā Tāk (his predecessor)'s sons lest they might give trouble later on. The stern though not altogether unsound advice was, however, not followed—times had changed—with the result that P'hyā Tāk's sons became one after the

* ພວຍມາດຕາງ, Bradley ed., vol. II. p. 658.

other conspirators or rebels and had in due course to be done away with just the same.

I may now give an example of another class of sayings which, from their setting forth the peculiarities of certain towns or districts, I am inclined to dub "Topographic Proverbs." Here is the specimen alluded to:

ເສືອ ກູ ຈະວັນ ນ້າງ
ມຸງ ດູໂກທີ, ໄວ ບາງ ດະພານ

For tigers Kui, for crocodiles
Prân,
For mosquitoes Sukhôthai, and
for fever Bâng-tap'hân [are
famed].

This leads us on to the cognate category of "Ethnological Proverbs," dealing with the characteristics and foibles of other nations or tribes, and holding them up, as a rule, to ridicule. A couple of examples will suffice to illustrate our point. It is jocularly said of the Lâu women :

ນຸ່ງ ຜ້າ ສັນ ກິນ ກັງ ກີມ (or ກິນ ກີມ) They don the "Sin" skirt [a kind of striped "Sarong"] and eat milipedes.

And this is a humorous skit on Europeans occurring in a popular play :

ສາກ ຜ່າວ ນຸ່ງ ກາງ ເກັງ ໄກສ ການ ຮັດ ໃນ ກດວ ຕາຍ.

"Europeans don trousers flapping about their persons, and fear not death."

Too numerous, and not always decent enough to be quoted, are the saws current about Chinese, Malays, Môns, and other neighbouring races.

8.—Coincidences with foreign proverbs.

I shall now come to another important feature of Siamese proverbs, which has been so far entirely overlooked, and to which I am accordingly anxious to direct attention. What I mean are the numerous and really astonishing coincidences noticeable in such sayings with those of Western nations. In this comparison, I naturally leave out such proverbs as would arouse well grounded suspicion of having been imported from India; and merely confine myself to such as, for the reasons pointed out above, we are justified in holding to have originated locally. The agreements

are so striking, not only in sense but often in the mode of expression and the wording itself, as to cause the superficial observer to wonder whether there has not been, in such cases, actual borrowing from our own proverbial stock.

It is curious to notice in this connection what La Loubère wrote after visiting Siām in 1687 : "I could not get a Siamese Song well translated, *so different is their way of thinking from ours.*" * The second part (here italicized) of this remark, endorsed as apodictic, one and a half centuries later, by that most imaginative of writers on Siamese songs, Neale, † is a fair example of the mistaken judgments that even a careful observer is sometimes apt to form on this people and country. In the case in point the difficulty in translating Siamese songs well must be laid to the door of the concise and artificial language employed in native poetry,—which so often proves a hard nut to foreign scholars,—rather than to an altogether different mode of thinking.

The few specimens subjoined, taken at random among a large number of Siamese proverbs evincing most striking resemblances with those of the West, will, in fact, conclusively prove that Siamese thought runs, on the whole, in grooves very similar and at times absolutely identical with our own. If the same cannot so generically be asserted of the manner of expressing it, it is no less true that the instances in which the agreement in the wording is strictly literal are numerous enough as to prove intensely surprising in view of the wide divergence commonly held and known to exist to a considerable extent in genius and mechanism between the Siamese and Western languages. But even when differences occur in either sense or phraseology between a Siamese proverb and its European counterpart, it is yet extremely interesting as well as instructive to observe how practically the same idea has been worked out and expressed among these ethnically so far removed nations. Hence, why I said that it is in their folk-sayings that we may best study the character and modes of thought of the Siamese people.

* "Historical Relation of the Kingdom of Siam," English transl., London, 1693, t. I, p. 60.

† "Narrative of a Residence in Siam"; London, 1852, p. 229.

While on this subject it may be worth while to point out that coincidences of a similar nature have been also noticed between Chinese proverbs and those of Europe and India; but with respect to the last named, it does not seem to me that sufficient distinction has been made between sayings introduced into China along with Indian literature and those of local growth. Agreements in sense, do occasionally exist between some Chinese and Siamese proverbs; however these, more than to actual borrowing on the part of the latter people, seem to be due to those haphazard circumstances, or psychological phenomena it may be, owing to which the same idea springs up independently into two human brains quite stranger to one another.

Again, resemblances do now and then occur between a Siamese and a Malay proverb, due mostly to the same cause. But in cases where actual borrowing appears indisputable, there can be but little doubt that it has taken place from Siamese into Malay, rather than *vice versa*. * And this borrowing, as I hope to demonstrate on a future occasion, has not been merely confined to a few proverbs, but was carried on wholesale in other departments of literature. The phenomenon is easily explicable from the fact that the whole of the Malay Peninsula was under Siamese sway for the two hundred and fifty years comprised between the middle of the thirteenth and the end of the fifteenth century A. D., during which period many Siamese customs, institutions, etc. were introduced to the Malay people.

The only neighbours to whom the Siamese may be indebted for certain portions of their proverbial lore would seem to be the Mōn-Khmēr, the former masters of the country; and on this score it should be very interesting to compare Siamese folk-sayings with Peguan and Kambojan ones. The materials for such a study are, however, still too scarce, and moreover the inquest on the Kambojan side is fraught with appalling difficulties, owing to the secular domination Siām has held over Kamboja, during which period the country last named, having entirely lost her own ancient civilization, turned to adopt that of the Siamese which was,

* See for an instance of Siamese proverbs borrowed by Malays, the *Journal of the Straits Branch R. Asiatic Soc.*, No 11 (June 1883), p. 55, No 125; and below, under section 10.

indeed, partly a reflex of her own, with the result that Siāmese laws, literature, arts, and customs were bodily transplanted on Kambojan soil. We must accordingly, at least for the present, regard the proverbs taken as a basis for our comparisons below, to be genuinely Siāmese, until their title to such an origin has been disproved. When extensive collections of Lāu sayings shall have been made, it will be possible to draw neater lines of distinction, since the paternity of many a proverb as Siāmese will become firmly established once it has been shown to have long been known among their more unalloyed Thai kinsmen, the Lāu. On similar lines, when a collection of both Mōñ and Khmēr proverbs shall be available, it will be possible to determine the paternity of many a Khmēr saying from its occurrence in Mōñ. With these remarks I now subjoin a few examples of Siāmese proverbs more or less in agreement with Western ones. These are but a small part of those I have so far collected, and I have no doubt that by extending the search a good many more, presenting possibly even more striking resemblances might be met with. In order to enable the reader better to appreciate the shades of difference in both sense and wording whenever such exist, I have thought it expedient to range them under two heads, comprising in the first those that express similar thoughts in a different manner, and in the second those which correspond "verbatim," or most closely so, to European proverbs.

9.—Instances of coincidence with Western proverbs.

CLASS A—THE SAME IDEA DIFFERENTLY EXPRESSED.

Siamese Sayings.

European Equivalents.

ช้าๆ ให้ พร้า สอง เด่น งาม

Slow and steady wins the race
(Lloyd).

Slowly and gently you will nicely obtain two jungle-knives [instead of one only].

Everything comes if a man will only wait (Disraeli).

เดบ ปุก ต่า, ไม่ เท่า ก้า เห็น,

Seein's believin', but feelin's the naked truth (Scotch Prov.)

เดบ ก้า เห็น ไม่ เท่า มือ ก่อ

Trust as little as you can to report, and examine all you can by your senses (Johnson).

Ten mouths stating [one thing] are not as good evidence as one eye seeing it; nor are ten eyes seeing [one thing] equal to a single hand feeling it.

Siamese Sayings.

European Equivalents.

ໃບ ໄປ ດອະ ທົບ ທິນ

The egg colliding with a stone.

ຊີວ ດອກຍ່າ ດອກາງ ທໍພອງ

To buy a buffalo in a pool.

ທັນ ເສື່ອ, ປະ ອາວັ້ນ; ຂັນ ດັນໄມ້, ປະ**ກັບ ແກ້ວ**Running away from a tiger but
to fall in with a crocodile; to
climb up a tree and find there
a wasp's nest. ***ເຂົາ ນຳກັວ ຫ້ວງ ໄປ ພາຍ ສາວດວນ,**Out of the frying pan into the
fire.**ເຂົາ ແນ້ວ ລວງ ໄປ ພາຍ ສາວວັງ**

Carrying coals to Newcastle.

To take dry cocoanuts for sale
to the gardener, or toilet pow-
der to the palace ladies.Bringing earthen vessels to
Samos or bats to Athens.
“ In segetem spicas ferre ”
(Ovidius).**ຕົນບັນຍ້ ໄກດ້ ພົມ, ຍືດີບັນຍ້ ໄກດ້ ເຖິງ ນັກ**Ten cowries are within hand's
reach; but twenty are too far
removed.A bird in the hand is worth
two in the bush.Il vaut mieux un tiens que deux
l'auras.**ເຕັມ ຕູກ ເຕົາ, ຕູກ ຈາເວັນ ໄດ້ ພິເຕັນ**

“ Colubrum in sino fovere.”

To rear a tiger cub, a young cro-
codile, or a venomous snake.To cherish a serpent in one's
bosom.

* The first part of this saying also occurs among Malays: “ Freed from the mouth of the crocodile only to fall into the jaws of the tiger ”; “ To fall into the jaws of the tiger after escaping from the mouth of the crocodile ”.— See Nos. 50 and 157 of Maxwell's collection in the *Journal of the Straits Branch of the R. Asiatic Soc.* No. 1, p. 97; and No. 2, p. 155.

Siamese Sayings.

European Equivalents.

ເສັ້ນຫຼາຍ, ເສັ້ນຫາກ, ເສັ້ນນາກ, ເສັ້ນຫຼາຍ Penny wise and pound foolish.

Little is spent with difficulty;
but much, with ease.

ອີ່ມ ສາວ ໄວໃຫ້ ກາ ດິນ,

Don't pull out the guts [i. e. intimate sorrows and troubles]
for crows to feast upon.

Il faut laver son linge sale en
famille.

One's filthy linen should be washed at home.

ທໍານາ ແອກ, ເອກ ທໍານາ ນຳ

If a thorn pricks you, use a
thorn to draw it out.*

" Similia similibus curantur."

Like cures like.

ໄກ ນາເປັນ ກຸງເຈົາ, ໃປ່າເຫົ່າ ໜ້າທ່າເຈັນ

Diseases come by mountains,
and leave by driplets [lit: in
bits of the size of a louse or of
a clothes-vermin].

Misfortunes never come singly.

ເຮົ້າ ເພື່ອ ຕາ ອດືອ, ໄທ້ ພດົມ ການຄາ

In a land of blinkards, endeavour to wink like them.

" Quum Romæ fueris, Romano
vivite more."

Do in Rome as the Romans do.

ໜ້າ ໄກຫຼູງ ເຫັນ ຜ້າ ກົດ້າ ບນິບວັງ

The female heart is as unstable
as water rolling on a lotus
leaf. †

" Varium et mutabile semper
Femina." (Virgil).

Woman is inconstant.

La donna è mobile,

Qual piuma al vento. (Opera
" Rigoletto ").

* This may, as likely as not, be a reminiscence of the saying, quoted in the Pancatantra, lib. IV, II, (p. 279 of Lancerœu's transl.). " Let the wise destroy a stinging enemy by means of a pungent enemy ; a harassing thorn by means of a thorn, for his welfare."

† This comparison rests on the fact that a drop of water falling upon a lotus leaf invariably rolls off. The Malays have a similar saying " Rolling off, like water on *calladium* leaf " ; but the simile is used in speaking of one who will pay no attention to advice. (See Malay Proverbs No. 140 in Maxwell's collection, *Journal, Straits Branch R. A. S.*, No. 2, p. 152).

Siamese Sayings.

European Equivalents.

ເຫຼັກ ນາ ວັນ ທ່າວ ໄກ, ກະພັ້ງ ເປັນ
ເສື່ອ ໄກ ພົບ

To set a duck to crow instead of
a rooster ; how can the cry be
listened to ?

ເຫຼັກ ເນັດທຸນ ໃນ ຮ່າຍ (ພິ.)

ເຂົ້າ ສັງ

To take flesh [fig. for goods,
property] out of mice in order
to add it on to elephants.

ຄນ ດາ ເຕັກ, ດວຍເຫຼັກ ດອກ ລະວັງ ດາກ

Beware of squint-eyed persons
and of buffaloes with out-
spread horns.

To put round pegs into square
holes.

The wrong man in the wrong
place.

To rob Peter to pay Paul.

[The meaning here conveyed is
not exactly the same, but no
better corresponding phrase
does for the moment occur to
me].

Ceux qui sont marqués en B.
[Borgne, Boiteux, Bossu, etc.]
ne valent rien.

Niun segnato da Dio fu mai
buono (Ital. Prov.).
“Cave ab signatis.

CLASS B—SAYINGS CORRESPONDING WORD FOR WORD, OR
VERY NEARLY.

ຮູ້ກິນ ກີ່ ເປັນເໜືອ, ມີຮູ້ກິນກີ່ເສື່ອນໄຫຍ້

With frugality even a little goes
a long way ; but without it,
all soon vanishes. *

With parsimony a little is suffi-
cient (Seneca).

Frugality is an estate.

ຢືນ ເກວ ໄທ ຖໍລົງ

To cast gems before monkeys. †

To cast pearls before swine
(Jesus).

* A closer literal translation is rendered impossible by the idiomatic character of the language employed here ; hence the one I have attempted is considerably paraphrastic. Seneca's saying quoted opposite perhaps more exactly conveys the sense implied.

† The Malay corresponding sayings are decidedly inferior to the Siamese. Here they are : “Like a monkey which has got a flower,” and, “To give things to monkeys.” [Nos. 182 and 251 in the *Journal of the Sir. Br. R. A. S.*, No. 11, pp. 65 and 78].

Siamese Sayings.

European Equivalents.

ຊູມາ (or ພາ) ຂະ ອ່ານ ຂອບ

If a dog bites you, don't bite him in return.

ພາ ເຫຼຳ ກໍ ໄນ ກັກ

A dog when barking does not bite.

ເມຸນ ໃນ ອຸຍ່ ພຸ ເງ

While the cat is away the mice make merry.

ໄກ ມາຍ ດັງ ຕັນ ກອນ

After the kine are gone the enclosure will [naturally] be put up.

ນ້າ ຜ້າກັງ ໄປ ເພີ່ມ ນ້າ ດາກ

Bringing additions of dew to the sea.

ນ້າເໝືອ ໄກ ສົບ

Face of doe and tiger-like heart. *

ໄດ້ ກ້າ ເສັງ ເປັນ ພະນັກ ເອງ

One's own entrails prove worms to one's self.

ໄດ້ ມາກ ດາກ ມາຍ

With over greediness wealth vanishes.

ກາ ນົມ ດັງ ຕາ ນົມ ເຫຼຳ ຕາ ນົມ

ເກົ່າຍ ດັນ ດັງ

The blind leads the blind, and then the blind quarrels with his leader.

If a donkey brays at you, don't bray at him.

If an ass kicks me, shall I strike him again? (Socrates).

A dog that barks does not bite.

When the cat's away,
The mice will play.

To shut the stable-door after the kine are gone.

Carrying water to the sea.

Cara de angel, corazon de demonio. (Spanish Prov.)

Boca de mel, coração de fel (Portuguese Prov.)

On n'est jamais trahi que par les siens.

He who grasps at too much holds fast nothing.

Grasp all, lose all.

If the blind lead the blind, both shall fall into the ditch (Hebrew Prov.)

* This seems to me superior to the more verbose Chinese saying:
"A smiling tiger; on his lips honey, in his heart a sword."

Siamese Sayings

European Equivalents.

ចំណា ឲ្យ កេែក តែន ដីក តែន ពរា

Don't allow children to play
with knives or cutters.

"Ne puero gladium."

Intrust not a boy with a sword.

រាម សំរុប, រុប និង អូម

Handsome features, but no fragrance to smell.

[lit. to the olfactory kiss obtained among the people of these countries].

La beauté sans vertu est une fleur sans parfum.

Beauty without grace is a violet without smell.

កំណែ នានា តាយ កែ ភាគ ឱះ (or ភុក)

ហើយ កែវ ឈុង

He who spits towards the sky
gets it back in his own face.*

Chi sputa contro il vento si sputa in faccia (Italian Prov.)

សំពោះ (or សំពោះ សំពោះ) រូប ពុក,

ដីក ប្រាក់រូប រូប ពុក

Even a four-footed animal [or, an elephant] will stumble; so will the scholar. †

Even a horse, though he has four feet, will stumble

(English Prov.)

"Errare humanum est."

* This saying occurs in almost identical form among Malays: "To spit in the air and get it back in one's own face." With them, however, it means: To speak evil of his own family or relations is an injury which recoils upon the speaker himself. See No. 61 in Maxwell's collection, *Journal, Straits Branch R. Asiatic Soc.*, No. 2, p. 136.

† Although this saying has often been quoted (see, e.g., p. I of the present paper), the fact has ever been overlooked that it corresponds word for word (with the exception of the term "horse," replaced by "elephant" in one variant of the Siamese version) with the English proverb transcribed opposite it above.

Malays have a similar adage: "The strong elephant stumbles and the swift tiger has to spring," meaning: "If the elephant and the tiger sometimes blunder, how much more should faults be excusable in man." [See No. 300 of Maxwell's collection, in *Journal, Str. Br. R. A. S.*; No. 3, p. 42.]. However, this is merely a variant of another saying: "Although the elephant is so big and has four legs, still he stumbles sometimes," which, as Maxwell readily acknowledged later on, is clearly borrowed from the Siamese. [See *Journal Str. Br. R. A. S.*, No. 11, p. 55, entry 125].

10.—Idiomatic Expressions.

Although it is often difficult to draw the line between proverbs proper and what are mere metaphorical locutions or allegorical sentences, I have thought it useful to group apart here, under the above head, such short phrases as are either figurative modes of expressing thought, or instances of enigmatic parallelism.

So far, lexicographical and grammatical works on the Siamese language are singularly meagre in this sort of sayings which form by themselves alone a considerably vast and interesting field for the student whether of the language or of the character of the people. I have, however, in the specimens presented below, not confined myself solely to time-honoured expressions but have deemed it expedient to include also a few modern ones which have but recently come into use, as well as some colloquialisms frequently met with in current literature.

As may be well expected, this class of locutions keeps continually growing on with the development of the language which, compelled to keep pace with the progress made by the country and her people on the paths of civilization and refinement, gradually divests itself of its primitive simplicity, becoming every day more ornate, sprightly, and imaginative.

An acquaintance with such expressions is, accordingly, necessary for a thorough understanding of contemporary literature, as well as of the colloquial obtaining among the educated class. Many of the sayings in question, however, find favour also with the common people. A sort of what may be termed slang has grown up of late and is widely employed in fashionable circles, especially at the capital. I have, however, sought to exclude as a rule, and so far as I was able to discriminate, locutions decidedly belonging to this class.

The Siamese language ill lends itself to puns; hence these “jeux d'esprit” forming the delectation of our “intellectuels” and also relished in this very Far East by the ‘Celestial’ literati and frequently met with in classical Indū literature, may be said to be practically unknown in this country * In this, as in other respects,

* The only Siamese pun I ever came across, so far as I can now remember, is the one about guava fruits and Europeans referred to below in Appendix C, No. 97.

Siamese still lags a long way behind the highly developed languages of both China and India; although the growing tendencies towards refinement just referred to as characteristic of its present phase, afford pleasant prospects for its future possibilities.

Here subjoined, then, are a few specimens of the expressions alluded to, the list of which might be considerably increased by a search through current literature and the parlance of the day. The same caution should, however, be exercised as we have pointed out while on the subject of proverbs, in order to avoid including sayings borrowed from the literature of the neighbouring nations, especially India. In drawing up the following list I have endeavoured to group the sayings under the three different heads of (A) Old idioms, (B) Modern idioms, and (C) Similes.

A—OLD IDIOMS.

	Literal Translation.	Meaning Implied.
เข็ม ห่าน	A spine or thorn.	A rebel. A traitor.
ไฟ พาย	A straw fire.	A spitfire. A flashy outburst of passion or activity. <i>Brutum fulmen.</i> All flash in the pan.
ไฟ ดูน ดูน	A slow fire; a smouldering fire.	Unceasing activity. Long nurtured resentment. Sulkiness.
จก เงื่อน	To conceal the end of the thread.	To hide one's game.
กอด หาง or กีด หาง, กีด ท้าย เป็น กำ	To hold the tail (or rudder); or, To hold the tail or rudder, to steer the stern ; to be [or to hold] the handle.	To assist and direct from behind the scenes. To uphold. Wire-pulling. To pull the wires.
ตัน ไม น กระอก	Boneless tongue.	Not keeping one's own word.
ตุน ตะกอน	Tongue of a monitor lizard (which is forked).	A double-tongued person.

	Literal translation.	Meaning implied.
ເສື່ອບໍາ, ແນວເງົາ	Tigers in the jungle, and cats in ambush.	Military scouts and piqûets.
ເຂົາ ກົວ ສັນ	To exalt one's self above the wind.	To raise one's self into the seventh heaven.
ເຫັນດີ ດິນ		
ໄຟ ກົດ້ ສັກເກົ່າ ກົງ ເກມາ	Not to be afraid even to the extent of half a hair.	Not to be in the least afraid.
ກົດກ ດິພານ	To build or lay a bridge for.	To bridge over a difficulty for somebody else. To procure an introduction to.
ເນັດພານ ໄທ	„ „ „	To pave a way to somebody else.
ຈັ້ ຕອນ ເງົາ	Servant of two masters.	A double-faced knave. A turn-coat.
ຫົວ ປະຍະ ດານ	Compliant or cringing mind.	A sycophant. An intriguer. A mean flatterer. A spaniel.
ດູ ພົດ	A fawner, a cringer.	A fawning fellow.
ເຊື່ຍ ກະບາດ	To dedicate a platter of oblations to evil spirits in order to appease them.	To give a sop. To give a sop to Cerberus.
ດູນ ທັງ	To put or fasten upon the head [like, e. g., a plaster].	
ເຂົາ ໄປ ດູນທັງ	Go and wear it upon your head.	Take it with you and make of it a cap for your pate. *
ເງົາ ກຽມ	Worker [lit. 'lord'] of "karma" [here=mischief].	
ໜາຍ(or ເງົາ) ໂດຍ	Perpetrator [lit. 'lord'] of sin (or, wrath).	Accursed, blasted, or dashed, (d-d) thing.

* In the new edition of Pallegoix' Dictionary, revised by Bishop Vey, Bangkok, 1896, p. 961, the expression ດູນ ທັງ is ascribed the sense:

"To have the eyes bigger than the belly", corresponding to that set forth in the German proverb: "Die Augen sind weiter als der Bauch." I am unable, however, to find evidence as regards such being the meaning that ດູນ ທັງ has among the Siamese. The only one sense I have noticed is that given above implying vexation and contempt, the locution being used when one has been repeatedly worried about giving away or returning some thing.

	Literal Translation.	Meaning Implied.
ବୁଦ୍ଧ ମୁଖ	To float away on a raft [as, e. g., impurities or unlucky things].	To cast away a useless thing. To get rid of a bore or of a vexing preoccupation.
ପାହିଲା ମେନ	To steep the hand into the water-bowl [so as to wet it in order that the cooked rice may not stick to it], and then take up a handful of boiled rice bringing it to the mouth.	As easy as kissing my hand.
ଶୁଭ ପିଲା ମେନ,	do. do. ; and, with the end of the skirt untucked and trailing on the ground, go to town.	Easy going Taking matters in an easy way.
ଚତ୍ରୀକାଳ ହୋମିଂ		Also; One to whom things look as capable of being performed with the greatest ease, without labour or exertion.
ମନା କା ମନା ନ୍ୟ	Thick for the eyes and ears.	A serious matter. A bad fix or predicament. An eye-[and ear-] sore. A pretty kettle of fish.
- ମେନ କାର ମନାକା	It is a dense matter for both eyes and ears.	
ମନା ନ୍ୟ		
କୁଣ୍ଡଳ କରିବାର ଦେବ	Crying before one feels the pain.	Crying before you are hurt.
ଗୋଟିଏ କରି ଶେଷ	To sweep until smooth (or clean).	To make a clean sweep.
ଦେଖିବାର ଦେଖିବାର	To keep a ruse in store, to reserve the lips (i. e. to keep the mouth shut).	To keep a second string to one's bow. Not to uncover all one's batteries. To conceal part of one's plans or mind.
ପାତଙ୍ଗ ନେଇ ଜନନୀ	The pole [for pushing the boat] does not reach down to the water.	The forces are unequal to the task.
ମନୁ ବୋଧନ, ବୋଧନ କାମ ନେଇ କରିବାର	To thrust one's own carrying stick between those who carry the pig [suspended to a pole].	To meddle with other people's business.

B—MODERN IDIOMS.

	Literal Translation.	Meaning Implied.
ก ย ห ร บ	To dig and spread out the earth [as a hen does].	To expose. To go to the bottom of one thing.
		To lay hold of a thing by the root.
		To go to the root of things.
ก อก စ า ပ ย	To cut off all [the bonds of] attachment [to a person or thing].	To cut off. To part with. To give up. To give up in despair.
ก อก စ า ပ ย		
မ ေ ာ န ာ လ ု ပ ် ဘ ဝ	To have to rub the belly with water.	To have nothing to eat. To dine with duke Humphrey.
မ ေ ာ န ာ လ ု ပ ် ဘ ဝ		
မ ေ း ရ ေ း	Quicksilver.	A restless individual. Il a le'diable au corps.
မ ေ း ရ ေ း		
ဓ ာ တ ာ မ ေ ာ က ခ ံ း	Dissolving like salt falling into the water.	Vanishing like a soap-bubble.
ဓ ာ တ ာ မ ေ ာ က ခ ံ း		
က ဗ ာ န ာ		
မ က ဆ ု က	A screech owl.	A night thief or hat-snatcher in the streets.
မ က ဆ ု က		
မ က ဗ ္ာ	A horned owl.	
မ က ဗ ္ာ		
မ ဗ ္ာ မ ေ ာ မ ေ ာ က	The side shaft of a [bullock, or buffalo] cart.	A shameless woman.
မ ဗ ္ာ မ ေ ာ မ ေ ာ က		
မ ာ ဝ ဖ ာ	A celestial nymph.	A Lais, or Lesbia.
မ ာ ဝ ဖ ာ		
မ ာ ဝ ဒ ေ ာ က		Fille de joie.
မ ာ ဝ ဒ ေ ာ က		
မ ဗ ္ာ မ ေ ာ က, က ာ	A rambling hag selling wind.	A glib-tongued and shameless woman.
မ ဗ ္ာ မ ေ ာ က, က ာ		
မ ဗ ္ာ မ ေ ာ က, မ ဗ ္ာ	A sharp-tongued and chicaning woman.	A shrew.
မ ဗ ္ာ မ ေ ာ က, မ ဗ ္ာ		
သ ာ မ ေ ာ က	Lit. "Mushroom-head," the head of a rose nail [which is very hard and can stand a lot of hammering at].	A blockhead.
သ ာ မ ေ ာ က		

	Literal Translation.	Meaning Implied.
ກາງ ຕົມ	To spread the umbrella open.	To monopolize for one's self, preventing others from sharing in some advantage. Exclusivism.
ນຸ່ມ	To dress [the lower part of the body].	To plume one's self. Borrowed plumes. Also: Interested favouritism, or kicking-up-stairism on behalf of unworthy menials and subordinates.
ເຫດີງ ເຄີງ, ເຫດີ້	To career madly away like [frightened] kit-tens.	Vain elation of mind. Wild conceit.
ເປັນ ດວນ	It is mere wind.	Wild flights of imagination.
ເປັນ ແຜນ	It is but clouds.	Moonshine.
ເປັນ ໄກນ ອອນ	It is a balloon [lit. 'A lamp floating in the air,' meaning an air-balloon].	A bubble; a sham; a humbug.
ພະ ທານຜ່າ ຕາມ	To present with a flowered chintz.	To cause one to receive a flogging with rattans. [In allusion to the motley appearance of the back of one who has experienced such a punishment].
ໃຫ້ ຍາ ພັດຖິ	To give [one who is crack-brained] snuff-drug [in order to clear his head of craziness].	To helleborise [a madman]. To dose with hellebore. (figur.)
ປາກ ດອດຍ ຕາວ	The mouth of Khlong San creek [in Bäng-kök, where is the lunatic asylum].	Beotia, Bedlam.
ແປດີຍົນພົນພາກຍູ້ ເດືອຍ ໄກນ	To change the musical performers (or musical band).	To change the whole show.

	Literal Translation.	Meaning Implied.
ភាសាអីន់	Dried up face.	Thin and shrivelled-up face caused by disappointment and sorrow
រូ សុខ ឬ ងុយ, ឯក្រា ការណ កា	Emaciated so as to be sought after by the vultures [which devour dead bodies].	
ផិត ពិចេយ ផិត ឲ្យរួម	The surface getting spoiled. Large surface (floor, or ground).	To lose one's self-control. To get angry. To burst into a great rage.
ក៉ែ ឫំ	Wooden head.	Head as hard as wood, like that of rowdy vagrants used to affrays.
កុន ក៉ែ ឫំ អក ទោះ ក៉ែ ឫំ	Do. do.	A rough. A riotous fellow.
តុក ឈុន	Son of the wind.	A man of low extraction. <i>"Filius terrae."</i>
តុក ឃុះ ឈុន	Son of [a happy] union.	A man of noble blood, or high birth.
អក កោ	A phenicopter.	A confirmed gabbler, unable to hold his tongue and keep a secret.
អក ពុន កោប់	A maynah bird.	A parrot (fig.). One who repeats by rote, or as a parrot does.
ឱក ឲ្យ ឲ្យ ឲ្យ	<i>Khô-kha-la-su.</i>	A Cataian.
[N.B. This is a logogram made up of the initial syllables of : Khôrât, Khamén (the Khmér country, i. e., Kamboja), Lakhôn (i. e., Nakhôn Sri Dhammarâj or Ligor), and Sup'han; these being the localities whence, according to popular opinion, come the most arrant liars.]		This jocular formula has a pendant in Europe in the "four P's" (Palmer, Pardoner, a Poticary, and a Peddler) disputing as to which could tell the greatest lie, - in Heywood's play "The Four P's" (A. D. 1520).

C—SIMILES.

	Literal Translation.	Meaning Implied.
ឃុំអេណុំកតុំករក ឡាន ភុំ ខ្លា	Like running a mortar up-hill.	A very hard job. A difficult task. A Sisyphean labour.
រាយកប្បី ពិនិត្យការ	Like a Ceylonese tongue.	Gab. A glib-tongued fellow.
ចិត្ត អេណុំ សូម បុរី	As easy as smoking a cigarette.	As easy as kissing my hand. 'Tis as easy as lying (Shakespeare).
អេណុំ ដើម កង់ បាន ដី	Like making an oblation of a platter of food to the ghosts.	Like giving a sop to Cerberus.
គ្មាន ដី ដីរាយ កង់ បាន ដី ដី ទុន	Like a ghost without substance or a leaf-platter without frame.	An empty show. An unserviceable thing or individual. A bogus.
អេណុំដើម ពេល ដើម ដាក់ កង់	Like bringing up a water monitor wasting the curry. *	Wasted time and labour. “A lavar la testa all’ asino si perde il ran- no ed il sapone” (Ital. prov.)
តុំ វង់ចិ វាងការ អេណុំ ពុរាយ តុំ	Losing the personal brightness as if being possessed with a ghost. †	Wasting away and losing gaiety as if possessed with a vampire.
ហុង អេណុំ ចិ	Monkey-like face.	Sullen mien.
កង់ នៅ ជុំ ជុំ អេណុំ ចិ កំ	Sitting motionless, with folded arms, like a monkey.	

* The monitor lizard is considered a very unlucky animal; if it enters a house it is an ill-omen.

† The ជិ ពុរាយ is the ghost of a woman dying while pregnant or in child-birth. The explanation given of the term in Pallegoix's dictionary is, as usual in such cases, incorrect.

Literal Translation. Meaning Implied.

ເຫັນອົນ ໂດຍ ແກ Like the copper con- Showing up its spots.

ເມືອງໜ້າປະນູກ cealed [in a counter- feit silver coin] which, with exposure, becomes stained [with oxidation].

ອດ ເຫັນ ພາ Starving like a dog. Starving like a church mouse.

ເຫັນຕົ້ນ ທັກ,
ດຸກ ວັກ ທີ່ ນັກເຊາ Like a broken tree, whose cherished fruits wither.

ກົມ ປົກ, ປົສົງ Though possessed with a mouth, it is useless, like that of a turtle or a shell-fish [which lack the faculty of speech]. Said of one talking nonsense, or unable to plead his own cause.

ເຫັນ ເຕົ ພິນ Like bartering Bārūs [or, refined] camphor for common salt. A foolish bargain.

ເຫັນ ໄນ ມົດ

ເຫັນ *

ເຫັນ ໄນ ຊັກ Like raising [or pretending to raise] a log with a splinter. A task beyond one's own forces.

ເຫັນ ດາ ໃບ Like the dumb man dreaming in sleep, [who is unable to tell what he has seen in his dreams]. Said of one unable to put down in writing his thoughts or experiences.

ເຫັນ ດາ ພົດ Like a maimed man without hands getting a finger-ring. Said of one who does not know to make a good use of the valuables he possesses.

* This very popular adage occurs cited in the annals of Ayuthia, vol. I., p. 150 (date, rectified, 1590).

	Literal Translation.	Meaning Implied.
ເຫັນ ກະຕ່າຍ ທ້າງ ນໍາ ມາວ ດົກ *	Like the rabbits who attempted to find out the depth of the sea [which they could not do, their legs being too short for the purpose, and perished drowned in consequence.]	Like the self-conceited frog who attempted to swell up to a size equal to that of the bull.
ເຫັນ ນກ ພັຍ ບິນ ເຈັ້ງ ພະຍາ ກຽກ *	Like the little bird who challenged "Garuda" [the mythical king of the feathered tribes] to flight.	An Icarian attempt, bound to end in failure.

11.—Instances of borrowed sayings, and literary allusions.

In order to give an idea of the difficulty of discriminating between genuine Siamese and foreign imported sayings, I shall now give a few instances of adages, similes, etc., borrowed from Indū literature or based on incidents related in the "Avadānas," "Jātakas," and other popular stories formerly current in India. The field of literary allusions—confined mostly to classical Indū works—now and then met with in Siamese literature and sometimes found in the colloquial in daily use among the people, is so far an entirely untrodden one, and should receive earnest attention at the hand of scholars. For it is an undeniable fact that passages occurring in local literary productions and even in the vernacular, do often prove absolutely unintelligible to the average foreign resident on account of the allusions they contain to incidents, stories, and traditions with which he is unfamiliar as they belong to the folklore of either India or Indo-China. The difficulty here referred to is exactly the same as would be experienced by a Siamese, unacquainted with our classical and historical literature, in understanding the productions of our modern writers, or even some of the articles of our newspapers. It would, accordingly, be highly useful, if some competent hand set about to collect such allusions into a handbook, as has been done in China and other

* Both these apologetics also occur in the Annals of Ayuthia, vol. I., pp. 72-73 (date, rectified, 1564).

places, thus producing a sort of "Siamese Reader Manual," which would go a good deal towards clearing the way for Western readers who take an interest in the local language and literature. The opportunity for such a book may easily be judged from the few specimens here submitted.

1. ດວກາ ເຫດໜາ ແහັບອນ ກັກ ກະທນ ເງົ້າ ກົບ ເພື່ອ—"Foolishness, like a locust entering the fire."—This saying, corresponding to our "To court destruction", is frequently met with in Indū literature, from the Rāmāyaṇa (Sundara-kāṇḍa) * down to the Pancatantra † and later works.

2. ແຮັບ ດາ ຕິກ ເຊີຍຸນ ເງົ້າ ເກີຍຸນ ທັງ—"Like the crow with a rice-pot support girt round his neck." This is an allusion to an apologue quoted in the commentary to the Dhammapada, where it is related that a crow, while flying past a house in conflagration, had the misfortune of thrusting its head through the ring shaped frame used as a rest for a rice-pot, which had been projected up in the air by the conflagration and was on fire, thus causing the death of the poor bird. [Such a ring-shaped frame, called ເສົງຢູນ, is made either of plaited rattans or grass blades, thus forming when dried a readily inflammable object].

3. ປາ ມົມ ດາຍ ເພົາ: ປາກ — "The Mō fishes lost their lives on account of their mouth [i. e., greediness, gluttony]." This very common saying refers to a Jātaka story ‡ of fishes being enticed by a heron (some versions say a crane) to be carried to a larger pool better stocked with food. Blinded by their gluttony they agreed to the transference, but were, one after another, eaten instead by the crafty heron.

4. ຂັບຍ ຕັ້ນ ຈຶ່ກ ປດຍ ພວກ—"The sugar cane, though insipid at the beginning, becomes sweet towards the end." Here is an adage recurring in the Pancatantra § and, doubtless, also in earlier Indū literature.

* Chapt. 85 (vol. III., p. 123 of Gorresio's transl.; Milan, 1870).

† Lib. I., 2, 9; lib. III., 5; lib. IV., 8, etc. (pp. 19,75,231,299, etc. of Lancereau's transl.).

‡ "Baka Jātaka," the No. 38 of Fausböll's ed. This well-known story also occurs in the Pancatantra, lib. I., 8.

§ Lib. II., 1. "As with the sugar cane, beginning from one end and proceeding [to chew] one-internode after the other the juice gradually becomes sweeter to the taste, so is the friendship of the virtuous," etc.

5. ຖຸກັງ ພອນ ກ້າວ ກາຍ, ເພື່ອ ອ່າ ຜູ້ ສູງ ນາ ກີ່ເສດຖະກິນ
ເປັນ ນົກ, ເພື່ອ ເວົ້າ ຜູ້ ພຸນ ກີ່ ວັດທະນາ ເຊີ່ມ ຖຸກ ມູ — “Like the bats
which, when among birds declared themselves to be birds, and when
among mice uttered sounds like mice.”—

“Je suis oiseau, voyez mes ailes !

Je suis souris ; vivent les rats !”—(La Fontaine, lib. II,
fab. 5). Here is a saying based on a well-known fable that like
many others has travelled from India both to the West and East,
spreading all over Indo-China.* It comes from the Indū
“Avadānas.”

12. Role and characteristics ascribed to animals.

It may be worth while, before leaving this subject of Siamese proverbs, to devote a few words to the very interesting point of the rôle and characteristics ascribed in the imagery of Siamese folk-sayings to the various beings of the brute creation, and to notice the differences as well as the few coincidences occurring in this respect with Western literature. Some of such dissimilarities arise, as a matter of course, from the considerably diverse fauna found in these tropical countries in respect to that common in our temperate climes ; nevertheless it will be seen that not infrequently the same animal is, among these populations, made to typify a foible or other idiosyncrasy quite different than with us. In either case these disparities in the valuation of the characteristics of the various animals prove extremely interesting as affording to us an insight into the peculiar aspects in which Eastern thought and experience differ from ours. Here subjoined are a few instances both of the dissimilarities and coincidences above referred to, some being re-quoted from the list of idiomatic expressions already given.

1. The ox, ໄກ, ດົວ, is—as with us—the type of stupidity or dullness; but our
2. Ass, or jackass, ຕົ, owing to its not being indigenous to the country, is replaced in folk-sayings by the buffalo, ດວກຍຸ.

* It is also known, under a somewhat different form, in Annam. See Landes' "Contes et Légendes Annamites," in *Excursions et Reconnaissances*, vol. XI, fasc. 25, pp. 248–44.

which latter thus represents ignorance and all the other unattractive qualities that we sum up in the term 'asinity.'

3. The parrot, as the type of repetition by rote or servile imitation, becomes in Siamese the ພັນ ທັນ ນາທ or Maynah bird.

4. The snake, ຈີ, as the incarnation of evil, ingratitude, etc. becomes, as a rule, a ຈີ ເມືກ, poisonous snake, or viper.

5. The tiger, ເສົ່າ, besides retaining, as with us, its character of ferocity, often replaces in folk-sayings our 'demon,' or devilish nature.

6. The swine, ພູ, remains likewise the embodiment of uncleanness, grossness and brutality; while

7. The dog, ໜັກ, acquires a far more unattractive character than with us, it being considered destitute of almost any good quality or redeeming feature, except that of devotion to its master.

8. The wagtail and magpie, as the types of effrontery and purloining propensities, become the crow, ປິ; and

9. The jay, as the impersonation of a woman of loose character, is replaced by the female crow, ດິກາ, or ດິກິ.

10. The jackdaw, in its character of a gabbler and divulger of secrets, is substituted by the ວຸນ ວຸນ, the phenicopter.

11. The crocodile, ອົງ ເຕີ, represents duplicity, and shares with the tiger and the snake the accusation of ferocity and ingratitude.

12. The innocent lamb of our apogues is replaced in Siám, in the absence of the ovine genus, by the gentle deer, ຂົວ, the type of meekness.

13. The monkey, ດີ, far from being, as with us, a by-word for apishness and mimicry, personifies naughtiness, restlessness and

stupidity, its face being taken as the very embodiment of ugliness and sullenness of expression.

14. Our eagle of soaring fame, unknown in the country except in its less notable variety of the sea-eagle, is replaced in Siamese folk-lore by the peacock, ນາງ ພັກ, commonly credited with the hobby of flying aloft on a level with the clouds, and with high ideals of flirtation with no less a sublime object than the sun.

15. The timid hare, ນະ ດາວ, on the other hand, is ascribed similar pinings for the moon, in the contemplation of which it delights on clear nights.

16. The type of beauty, found with us in the peacock, is for the Siamese the swan, ນັກ, which is withal the ideal of grace and chasteness.

17. The nightingale and the sky-lark, our impersonation of sweetness of song, far from finding in Siäm their counterparts in the gorgeously feathered bulbul delighting her jungles, are replaced by either the paradise bird, ນາກ ດາວະໂຫຼດ, or the cuckoo, ນາກ ດະເຫວົາ.

18. The owl, symbol with us of philosophical lucubrations, and a bird of evil omen, has become, as we have seen, a byword for the performers of the less noble nocturnal exploits of hat-snatching and street thieving.

19. The king crab, ແມະ ດາ, unknown to our climes, is in Siamese folk lore, regarded as the type of the uxorious husband, ever hanging by the skirts of his spouse.

20. The sparrow, ນາກ ດາວະ ດອກ, is the type of lasciviousness and sexual indulgence.

21. The carpenter bee, ແມດັງ ກົງ, always on the look-out for fresh blossoms from which to gather the sweet pollen, has become a byword for a Don Juan, or seducer of the fair sex.

22. The homely gecko, ກົງ ຈົບ, notorious for its frequent chirping, typifies slander and gossip, "Gecko mouth," ປາກ ກົງ ຈົບ, means a bitter tongue.

23. The water monitor, **ක්කු**, is regarded as a most abject, unlucky, and useless creature.

24. The turtle, **ඩා**, has no typical characteristic ascribed; but "turtle-head," **ඩා ගේ**, is the designation applied to one subject to often change his mind, and whose word cannot be depended upon.

25. The fox, **හ්‍යා ග්‍යා ගැංග**, our embodiment of cunning, although existing in the jungles of Siām, is replaced in folk-sayings by the fishing tiger cat, **සිංහ ප්‍රාය**, commonly known as the 'master of trickery,' **ජ්‍යා පෙන්**.

26. The rhinoceros **බුඩා**, scarcely appears in folk-sayings except in conjunction with the tiger, in the idiom **ස්වා බුඩා, වේගා ප්‍රීං**, "To roar like a rhinoceros or a tiger," which means to raise the voice more than necessary.

27. The little fly or midge, representing with us smallness, is replaced by either the **ඩාං**, louse, or **ඩේං**, clothes-moth, used to denote anything diminutive.

28. The mouse, **මුළු**, is also, as with Malays, suggestive of tiny size, and thus corresponds, in metaphoric speech, to our 'dwarf' or 'pygmy.' So children are commonly designated **මුළු මුළු**, and **ජ්‍යා මුළු**, which is rather a familiar term of endearment and conveys the same meaning as our "little ones." * From a passage of Shakespeare it appears that the same term was used in a like manner even for fully grown people:

"Pinch wanton on your cheek, call you his mouse;" and Dr. Frankfurter notices in his "Elements of Siamese Grammar,"

* The term **මුළු මුළු** is recorded as having been used by King P'hrah Buddha-löt-lā when addressing his son, the future King Maha Mongkut, while yet a boy. "**ත්‍ය නිර්ද්‍රි මුළු මුණු**" "Is it good or not, my dear little mouse?" (See **ජ්‍යා රුගාසික ඡ්‍යාපා**, No. 15 of the bibliography, in Appendix A, below, section II—p. 103).

p. 72, that in German children are addressed as "Mäuschen," i.e. "little mice," much in the same way as in Siamese. In Siām as in Malaya, however, the connotation 'mouse' is applied, besides to animated beings, also to plants and inanimate objects of a peculiarly diminutive variety.*

29. The elephant, ፩ጀ, besides being the type of strength and wisdom, is suggestive, on account of its size, of something enormous. The term ፩ጀ, when used in such an allegorical sense, is accordingly the antonym of ၢၢ, and corresponds to 'gigantic,' 'colossal,' 'elephantine' or 'mastodontic.' Applied to a man it denotes a very tall and stout man. As in Malay it is applied also to plants and other objects in order to connote their large sized varieties, much in the same manner as the term "gigantea" is used by botanists. But even in Western languages examples are not wanting of an analogous application of the term, as for instance, in 'elephant' and 'double-elephant,' two large sizes of paper.

The few examples collected above of allegoric allusions to animals in Siamese folk-sayings will, I venture to hope, suffice to show how important it is, for the thorough understanding of both the colloquial and written language of the country, to know the rôle and character ascribed to such creatures in the opinion of the Siamese. The investigation might be usefully extended not only to other beings of the brute creation omitted in the above list, but also to the country flora and to inanimate objects the names or characteristics of which enter to form the basis of Siamese metaphoric expressions.

Already highly interesting in itself such an inquiry would become the more intensely so, if conducted on comparative lines so as to bring face to face with Siamese idioms the congener ones of the neighbouring nations and show what figures of speech have been resorted to by them to express the same idea. Take for instance the word 'interest', or 'fruit', of money. Among Siamese it is

* See the *Journal of the Straits Branch R. A. S.*, No. 30, p. 34, for the analogous Malay applications of the terms 'mouse' (tikus) and 'elephant' (gajah) to plants, creepers, etc.

not yet a 'fruit', but is conceived as being still at the blooming stage of a 'flower,' ໂອນ. More fully it is expressed as ໂອນ ສູງ 'flower of cowries,' while in Malay it is denoted much in the same style as 'bunga wang,' i. e. 'flower of money'. In Mōñ it is more uninvitingly conceived as 'oit sōn' = 'faeces of silver' (i.e. money); while in Khmōr it becomes 'kār-prak,' i. e. 'the labour of silver,' meaning the outcome of the work (investment, etc.) of money. But even among the various branches of the Thai race there are variations, for while the Lāu of Northern and North-eastern Siām call interest, with but slight difference, 'dok-ngön,' 'flower of silver' (i. e. money), their kinsmen of Burmā, the Greater Thai, or so-called "Shāns", owing doubtless to the influence exercised upon their modes of thought by the Mōñ, the former masters of the country, render the same expression as 'khī-ngön' (faeces of silver) which is merely a translation of the Mōñ one. As the Siāmese and Lāu terms differ from all those employed by their neighbours *—except the Malays who probably adopted the locution from them—we must conclude that the idiom 'flower' or 'flower of cowries,' 'flower of silver,' etc., is of genuine Thai origin and belongs to the primeval speech of their race.

This is but one instance, out of many a hundred, to evidence how the study of even common Siāmese figurative expressions may lead to important results, not only in so far as it affords us an insight,—unobtainable otherwise—into the character and ways of thought of the people, but also from the no less interesting point of view of often enabling us to trace the limits of ethical and linguistic influence exerted upon such character and thought by the neighbouring nations as well as by the former occupants of the soil. The idioms in question are in a word, when comparatively treated, apt to form a criterion of race, since they often bear the hall-mark of their nationality printed on their very face, which a little experience and familiarity with them will enable anyone to clearly recognize.

13.—Conclusion.

With this sketch, necessarily imperfect, owing to the extremely brief time I was enabled to devote to its preparation as

* Chinese, Annamese, Burmese, etc. also included, who all have different modes of expressing the term 'interest.'

well as to the necessity of not trespassing the limits of space conceded to an ordinary paper, I venture to hope nevertheless to have succeeded in some measure to direct attention to the possibilities offered by a study of Siamese proverbs and idiomatic phrases, and to demonstrate how vast and interesting is this so far almost untrodden field. If these pages will stimulate inquiry and lead to our being put in possession at some not far distant date of a fairly extensive collection of genuinely Siamese adages and idioms current in the various parts of the country, I shall deem the object of this paper to have been completely attained. Meanwhile, I consider myself fairly justified in concluding, from the fragmentary evidence adduced above, that "Sense, shortness, and salt," the long acknowledged ingredients of a good proverb, are all but absent in Siamese folk-sayings, and in many an instance no less conspicuous than in the choice bits of proverbial lore of the highest civilized nations. Last but not least of the refreshing impressions derived from a study of them is the somewhat unexpected one of finding therein the very condemnation, in the most explicit and poignant terms, of certain foibles with which the Siamese have been from time to time more or less unjustly credited by Western writers.

Such wholesome features not unfrequently concur in making of the folk-sayings in question true handy epitomes of sound practical as well as ethical instruction capable, if conformed with, of as much regenerative influence upon the minds and hearts of the people, as volumes of philosophical speculations. Thus, they undoubtedly had their own considerable share in the elucation of the masses and very likely may, if turned to good account, play a still higher rôle in their future improvement. For it has been said by no less a keen-sighted thinker than Thomas Carlyle, that "there is often more true spiritual force in a proverb than in a philosophical system."

Well may, in conclusion, the Siamese go proud of their adages and imaginous pointed idioms which depict them in their true light of a talented, gentle, and humorous people, susceptible of yet fuller and higher developments; characteristics, by the way, already well evident to those who have learned to know and understand them.



APPENDIX A.

BIBLIOGRAPHY OF SIAMESE SUBHASIT LITERATURE.

As remarked above, the Siamese include under the name of Sup'hāsit (Subhāsit) not only proverbs proper, but also every sort of moral teachings and rules of conduct and deportment. In attempting for the first time to give here subjoined a bibliography of Siamese Subhāsit literature, I have accordingly thought it advisable to class the works relating thereto under two heads, *viz.*, I—Proverbs proper, including adages, maxims, precepts, etc.; and II—Ethical treatises, consisting of rules of conduct and deportment and manuals of politeness. Being a first attempt in its line, the present bibliographical sketch is necessarily incomplete, and it is therefore to be hoped that those who take an interest in the subject will supply the names and descriptions of such works as may have escaped the attention of the compiler of this first list.

I—COLLECTIONS OF PROVERBS, MAXIMS, ETC.

1. ຕຸກ ດີກ ພະ ຮູ້ງ, or, ບັດລຸດື ພະ ຮູ້ງ—"The Wise Sayings of King Rüang," or "The Precepts of King Rüang." The authorship of this work is traditionally ascribed to the potentate of that name who reigned at Sukhothai between A. D. 1257-1300 circ̄. It includes some 160 precepts. There exist several versions with but slight variants. See the introductory note to the translation in Appendix B below.

2. ໄດ ປຶກ—"Lokanīti," or "Guidance to Mankind," a metrical work in the Pāli language introduced from India, which has formed the prototype for most Siamese compositions of a similar character subsequently produced. It is divided into seven "kāṇḍas" or chapters, six of which have been printed in a somewhat mutilated form in the "Vajiravāhini" magazine (the journal of the homonymous Society and Library), vol. II of the small 8vo edition, C. S. 1247 (=A. D. 1885), fasc. 7, pp. 60-86.

3. ໄດ ລານ ປຶກ—"Lokanīti in verse," a Siamese metrical translation of the above, printed collaterally with the Pāli text in the same magazine. Author of this translation seems to be the Phya Sri Sunthon Vohāra (Sundara-vohāra) Nōi (1822-1891).

4. ໄກສ ໄກນິຕ—“Lokaniti in verse,” another metrical translation of the same work into Siamese, by Prince Kroma-somdech Dec'hādisōn (Tejātiśara), a son of king Phutta-löt-lä the second reigning sovereign of the present dynasty, who lived A. D. 1793-1859. This translation was printed in the Vajirāñāṇ magazine, vol. II, fasc. 8, C. S. 1247 [A. D. 1885.], pp. 186-175

5. ໄກນິຕ, ສູກສິຕ ໄທ—“Lokanit, Subhāsit Thai.” Another metrical translation of the Lokaniti into Siamese, by an anonymous author. First printed by the Rev. S. J. Smith, 1872, 1 vol. small 8vo, 56 pp.

6. ອິສະຮານານ, ເປັນ ກໍາ ສູກສິຕ ຕອນ ໄທ—“Isarāñāna's Maxims,” a metrical composition consisting of proverbs and useful maxims, by the Reverend Isarāñāna, a Buddhist monk living under the fourth reign of the present dynasty (A. D. 1851-1868) and said to be of royal descent. Various editions in print are extant of this work. One dated 1899 comprises 14 pp. small 8vo.

7. ອິຈີຣານ ສູກສິຕ—“Vajirāñāṇ Subhāsit” a collection of maxims, mottoes, etc., for the most part in verse, consisting of contributions from 293 members of both sexes of the Vajirāñāṇ Literary Society and Library. A composition by H. M. the present reigning sovereign heads the series. Printed by the same Library in R. S. 108 = A. D. 1889; 1 vol. in 8vo, pp. VI—294.

8. ສູກສິຕ ๑๐๐ ຊົ້ວ—“A Century of Maxims,” by ທ. ວ. ສ. [Dh. V. S.] composed A. D. 1891, and printed in R. S. 117 = A. D. 1898; 1 vol. 14 pp. small 8vo.

9. ສູກສິຕ ໄກສ ອຳນາງ ເກົ່າ—“Old Maxims in Verse,” by an anonymous author. There exist various editions in print.

10. ສູກສິຕ ດາວ ເຄື່ອງ—“Adages of the Lāu C'hieng people,” a series of proverbs and wise sayings of the C'hieng Māi Lāu, in verse with paraphrase, published in the Vajirāñāṇ Magazine for R. S. 118 = A. D. 1899, pp. 744-757. The portion printed includes 44 sayings; the sequel has never since appeared.

11. ໄກດ ສູກາດີກ ພະ: ຮັງ—"Versified Maxims of Phra Rùang," a paraphrase in verse of the wise sayings of King Rùang, each maxim being dealt with in a separate stanza of four lines. By ຂຸນ ປະສອຕີ ເຕິງ ຜັກ ພົກ (ເພ)—Khün Prasöt Aksoranit (P'hé). Published in the Vajirañāl Magazine for R. S. 114=A. D. 1895, pp. 1795-1802, 1889-1900; and for R. S. 115=A. D. 1896, pp. 1995-1998, 2089-2094, 2190-2192, 2286, 2352-55, 2446-49. Only 130 maxims have thus been treated, out of some 170, and the publication of the remainder has never been made since.

12. ສູກາດີກ ແລ. ຮັດ.—"One hundred and fifty Precepts," in metrical form, by the Buddhist monk Mahā-Joti (ພະ ນຫວາ ໄກທ) of the Rājapurna monastery (ອົກ ກາຈຸນ) more popularly known as Wat Lieb, in Bāngkōk city. Printed in the year R. S. 119=A. D. 1900, 1 vol. in 16mo., 8 pp., of which the precepts proper only occupy five, the rest being taken up by a moral exhortation appended as a conclusion by the author.

II.—MORAL TEACHINGS AND RULES OF DEPORTMENT.

1. ພາດ ສອນ ພົມ—“King Bāli's advice to his younger brother.” This metrical composition, based on an episode of the Rāmāyana, canto IV (Kiśkindhyā-kānda), in which Bāli, the king of the monkey tribes, falls wounded to death by an arrow of Rāma, purports to be the admonitions given by the defeated potentate to his younger brother Sugriva to whom he handed over the care of the kingdom before passing away. An old redaction of this treatise appears to have been extant in Ayuthia since the seventeenth century A. D. judging by an acrostic on ພາດ ສອນ ພົມ which I find in the Siamese grammar composed for King Nārai by his Chief Astrologer (P'hyā Horādhipati) from Sukhōthai. But whether such a work is still extant or not, I am unable to say.

2. ພາດ ສອນ ພົມ—A similar composition by ພາຍ ນາຣິນດຣ ຂີເປຕ່າງ (ອົນ) Nai Narindr Dhibet (In), a highly esteemed poet who wrote under the third reign (A.D. 1824—1851).

3. ພາດ ສອນ ນັ້ງ—A similar work by a monk named Yaśara (ພະ ມາ ຍສරາ), of which various editions have appeared in print. One of these, dated R. S. 119=1900, comprises 11 pages in 8vo. The title of this work might be rendered "The Courtier," as it consists, in fact, of rules of conduct and admonitions on Court etiquette, etc.

4. ດູກເວີກ ສອນ ເຕັມ—“Admonitions to Children,” a metrical work by Prince Dec'hādison (A. D. 1793-1859). Various reprints of it exist, of which one was made in R. S. 119=A. D. 1900, comprising 43 pages. It contains very sensible and useful advice.

5. ດູກເສີກ ໄທ, ເປັນ ກ່າວສອນ ນັ້ງ—“Instruction to Women,” by that Prince of modern Siamese poets Khún Sunthon (Phù), ຂຸນ ສຸນໂທ (ພູ), who died towards 1860 A. D. It contains chiefly rules of deportment and sound practical advice from a Siamese point of view. One of its editions, issued in R.S. 120=A.D. 1901, covers 46 pages, small 8vo. An earlier one, from the Rev. S. J. Smith's Printing Office, is dated C.S. 1250=A. D. 1888. A rather free translation of the first eight pages of this work appeared in the “Siam Repository” for 1872, pp. 111-112 under the title of “Siamese Lessons to Woman,” being reprinted from the “Siam Weekly Advertiser” of November 16th, 1871.

6. ສົວຕິ ຮັກຢາ—“The conservation of happiness,” by the same author, a very popular work consisting of rules for living happily, directions on the mode of life, counsels on deportment in various circumstances, etc. Many reprints exist, one by Smith, dated C. S. 1236=A. D. 1874, covering 5 pages in 8vo.

7. ກොජනා ສອນ ນັ້ງ—“Queen Kṛiṣṇā's advice to her sister,” by an anonymous writer, apparently from the time of Ayuthia. Queen Kṛiṣṇā, though plurally married to no less than five princes, could get on very well with the whole of them; but her sister Chīraprabhā although possessing only one husband found it impossible to agree with him. Disconsolate she unbosomed herself to her elder sister Kṛiṣṇā who, with the experienced advice she gave her, managed to re-establish peace and happiness in her home. This

work, purporting to be Kṛiṣṇā's teachings, may thus be called "The Palace Lady's Manual," and forms a counterpart to No. 3 above. The original version was engraved in a slightly revised form on marble slabs encased in the walls of one of the "sālās" or kiosks of the Jetavāna monastery in the city (popularly known as "Wat Phō"). It was since printed several times, e. g. once by Smith in C. S. 1236=A. D. 1874, in small 8vo., 17 pp.

8. ແກ້ວ ປຸດທະນາ [sic for ປຸດທະນາ] ດອນ ເນັ້ງ ກົມ—A modern version of the same work by an anonymous author. Published R. S. 119=A. D. 1900, 35 pp. small 8vo. The metre runs more smoothly than in the older work.

9. ກໍາ ດັບ ສົມ ໜູ້—“Instructions in verse to women,” by an anonymous writer, apparently from the time of Ayuthia. Printed in the Vajiralānā Magazine for R. S. 119=A. D. 1900, No. 72, pp. 817—834.

10. ພິບເຮ ຕະນະ ບັດ—“Vibhēk's advice to his son.” Phip'hek (ພິບເຮ Vibhek) is the corrupt form that Vibhīṣaṇa has assumed in Siamese versions of the famous Indū epic, the Rāmāyaṇa. Vibhīṣaṇa was younger brother to Rāvaṇa, the rākṣasa king and ruler of Lankā (in Ceylon). Owing to his having spoken too freely, and straight-forwardly told some crude truths to his brother and sovereign, he fell in disgrace with the latter and had to leave the kingdom, passing on to Rāma's side.* On the point of bidding adieu to his wife and son he gave the youngster wise advice on the line of conduct he should follow for his welfare. This, in an expanded form, is what constitutes the present work, the author of which is Mahat-c'hā (ມහັດ ທ່າ) an official formerly attached to the Second King's (ຂັ້ນ) Palace. One of its editions in print appeared in R. S. 118=A. D. 1899, which fills 13 pages in small 8vo.

11. ດັກສົກ ກໍາ ໄກສາ (ຂູ້ກໍາ ໄກສາ)—(New) “Maxims in verse,” a series of 198 stanzas of four lines each containing admonitions and rules of conduct in various circumstances, by an anonymous writer. Published in R.S. 108=A.D. 1889 in small 8vo, 67 pages.

* See “Rāmāyaṇa,” “Sundara-kāṇḍa,” chapt. 87-89 of Gorresio's transl.

12. ໂພ ມາຍ ຢອມດູກ—“A widower's teachings to his children,” by a writer calling himself simply P'holi (ພໍລູ) Published in R.S. 117=A.D.1898, in a booklet in small 8vo, 48 pp.

13. ຕຸກາສຶກ ຂໍ ພາ—“Warnings to Opium smokers,” by an anonymous author. It sets forth the evils of opium smoking and deprecates the practice in very forcible terms. Various reprints, of which one of the latest is dated R.S. 118=A.D. 1899, and comprises 13 pages in small 8vo.

14. ດະວັງໄຂງາຫ, ຕຸກາສຶກ ສອນ ອກ ອ່າງ “C'ha-sanghovād. Admonitions to six classes,” by an anonymous writer. The six classes of persons addressed are the young, the middle-aged, and the old-aged of both sexes. Printed in R. S. 119=A. D. 1899, 34 pp. small 8vo.

15. ເຊື່ອ ຕຸກ ສຶກ ສີ ນທ—“Four moral dissertations,” by the late Chāu P'hyā Mahindr, ເຈົ້າ ພະຍາ ມහິනດ ສຶກສີ ຂ່າວະ (1821-1895). The book consists of four essays on moral instruction, as on union, concord, etc., told partly in prose and partly in verse. The author gave the book the sub-title of “ໜັງ ສົດ ທາງ ນະ ຖັນ” —Printed at the R. Printing Office C. S. 1237 (=A. D. 1875); 105 pp. in large 8vo.

16. ດຸກ ສຶກ ສີ ນຸກດ, ກໍາ ກອບອນ—“Auspicious stories, in verse” by T. W. S. (ນ. ອ. ດ.) It consists of various tales with moral deductions. Printed in R. S. 118=A. D. 1899, 29 pp. in 16mo.

17. ກຸມາໄກວາຫ ແປນ ຕຸກ ສຶກ ສອນ ແກ—“Kumārovāda, instructions to the young,” by the Rev. On, a Buddhist monk (ນິ: ອິ ສົນ) The teachings are meant for boys residing as students in monasteries, and bear on manners, behaviour, etc. Printed in R. S. 119=A. D. 1900, in small 8 vo, 64 pp.

18. ດຸກາເສີກ ແຜນ ຕັປະຍາ—“Instructions to the faithful,” by an anonymous writer. The book sets forth rules of conduct for devotees, novices in the holy orders, etc. Printed in R. S. 120=A. D. 1901, 40 pp. in small 8vo.

19. ດຸກາ ເສີກ ກອ ວົບ—“A. B. C. Teachings,” by an anonymous writer. This work consists of various moral instructions on subjects suggested by terms beginning with the different letters of the Siamese alphabet. Printed in R. S. 120=A. D. 1901, in small 8vo., 48 pages.

20. ດຸກາ ເສີກ ປະກິຮະນາ—“Book of Admonitions,” by the Rev. Kham (ພຣະ ກໍາ) of the Yāna-navā monastery (ວັດຍານ ພວກ), Bangkok. It consists of a series of sprightly skits on gambling, opium and kanjā smoking, spirit drinking, cock-fighting, etc. Printed in R. S. 120=A. D. 1901, in small 8vo., 42 pp.

21. ເມື່ອ ພ້ມຍ ແຜນ ຖົບ—“A widow's teachings to her children,” by an anonymous writer. Printed in R. S. 120=A. D. 1889, in small 8vo. 16 pp.

22. ດຸກາ ເສີກ ຂໍເມົາ—“Exhortations to drunkards,” by an anonymous writer. It sets forth very forcibly the evils of excess in spirit drinking, and warmly appeals to people addicted to it to abandon the practice. Printed in R. S. 114=A. D. 1895, in small 8vo., 34 pp.

It will be seen that the works included in the above bibliographical sketch are mostly modern, nay quite recent. Although there can be no doubt that during the period when the Siamese capital stood at Ayuthia (A. D. 1353—1767) many more similar works must have existed, they seem to have got lost through the sack of that capital, or become too rare to be now readily accessible. It is sincerely to be hoped that those who may possess any such works or information about them will kindly forward short notices of their titles, authorship, and contents, for insertion into a supplement to the present bibliography.

APPENDIX B.

TEXT AND TRANSLATION OF KING RUANG'S MAXIMS.

As already noticed on a preceding page, several recensions exist of the collection of Maxims ascribed to King Rùang, which present not a few variants, although mostly of a slight enough character. One of the best known recensions is that made at the time of the foundation of the Jetavana, *vulgo* Wat P'hô, monastery in Bângkôk City, during the third reign of the present dynasty. This recension was engraved, like many other texts and treatises of science and folk-lore, on marble slabs and encased in the walls and pillars of one of many the sâlás or kiosks adorning the inner courtyards of that famed monastery. * In the text and translation subjoined I have followed what purports to be a copy taken from the recension in question, which, for brevity's sake, I shall conventionally distinguish as (P.). This I have, however, collated with several MSS. of an older recension (O.), which may as likely as not represent the text in its original or quasi-original form, and have noted the variants appending them in notes at the foot of each page. The printed versions are all more or less incorrect and teem with gross orthographical errors as well as with misprints, both features which seem to be inseparable from the publications in the Siâinese language issued by most local privately-owned establishments. I may add, for completeness' sake from a bibliographical point of view, that a paraphrase in verse of 130 of King Rùang's precepts has been published in the Vajirañû magazine for R. S. 114-15 (= A. D. 1895-6), see above, p. 44. The author of this metrical composition has dealt with the sentences of the precepts taking them one by one, as if each sentence were a whole precept in itself, a course which to my belief is somewhat open to criticism. Far from following such a rule of thumb method, I have in the text and translation subjoined grouped together such sentences as seemed to me parts of the context of one and the same precept.

* Many of such kiosks have, since several years, fallen to ruin; but the inscribed slabs were picked up from amongst the débris and put by awaiting an opportunity to transfer them to a more suitable place, as the texts they contain (on native medicine, astrology, folk-lore, etc.) are very valuable and form collectively a very curious library. Owing to the present "pèle-mêle" condition of the slabs, I could not, as I should have wished, collate the texts at hand with the one inscribed on them.

TEXT (P.)

Introduction.

ปาง สม เค็ ฟะ ร่อง เจ้า
 เน็ ตั้ ยั น ภพ ด ใจ กั ย
 หลัก เท น ไ น ဓ า ห า
 ร ี ง ဓ า ย า ພ า น ป ร ะ ภ า ย
 บ ร ะ น ุ စ ร ะ น ဂ า ด
 ဓ า ห า ဂ า น น า ร ย น
 ห า ด ร ะ ห า ဂ า ด ห ี ย
 ร ี ย น ช า ร ุ ผ ะ ค ุ ย า ค น
 ဓ า ย า เก ด ด ิ น ဂ า ต ิ ห า ถ ด ย *

TRANSLATION.

Preamble.

Once upon a time when King Rñang was reigning over the realm of Sukhôthai, having gained a clear insight into the future, gave vent to the following enlightened utterances intended for the instruction and guidance of mankind all over the earth. Let one and all endeavour to learn them for their own personal benefit and protection, and strive never to depart from their observance.

* O. has a different preamble, as follows:

พระ ผู้ ไ ฟ ด ล ล เพ ร ร
 เ ร ง เ ห น เ ร ร ว า ท ก บ ร ะ ภ า ย
 ล ก ภ า ก ภ า ย ภ ด ว า ว อ
 ด ว อ ว อ ไ น ไ น

ก า ก า ဓ า ย า ဂ า ต ิ ห า ถ ด ย

The Sovereign who aspired to Omniscience [i. e. to the attainment of Buddhahood], having gained a thorough knowledge of all things, devoted a portion of his extensive lore for the instruction of mankind.

Let his teaching be followed unswervingly.

◎ ນັ້ງ ອຸທິ ພຣະ ຮົວ	THE PRECEPTS.
1. ເພື່ອ ພັຍ ໄທ້ ເຮັກ ດີຈາ	Study while still of tender age.
2. ໄທ້ ທາ ສິນ ນາເພື່ອ ໄຫງູ້ (1)	Pursue wealth when mature.
3. ອຍໍາ ໄປ່າ ດັບ ກວ້າພົມ ທ່ານ (2)	Thy neighbour's property do not covet.
4. ອຍໍາ ອີ ວ່ານ ແກ່ ກວາມ (3)	Do not foment disputes.
5. ບະ: ພຸດື ກາມ ບຸກັບ ກະ ນອນ (4)	Conform to old precedent [<i>i.e.</i> to long established usage].
6. ເຕົາ ເກີ ນອນ, ເສີຍ ຜົກ (5)	Adopt what is right and reject what is wrong.
7. ອຍໍາ ກອນ ກິຈ ເປັນ ພາດ	Refrain from doing foolish things.
8. ອຍໍາ ອອກ ຫາງ ແກ່ ເພື່ອນ	Do not bully thy fellowmen.
9. ເງົາ ເຄືອນ ອຍໍາ ດິນ ພຽງ	When going to the woods don't forget the jungle knife.
10. ນໍາ ສຶກ ອຍໍາ ນອນ ໄກ (6)	In the presence of the enemy do not be remiss.

- (1) O. has: ໄທ້ ທາ ສິນ ຕ່ອເພື່ອ ໄຫງູ້ which is clearer.
- (2) O.: ອຍໍາ ໄທ້ ດັກ ກວ້າພົມ ທ່ານ
- (3) O.: ອຍໍາ ວ່ານ ແກ່ ກວາມ
- (4) O.: ອີ ໄກ ກາມ ກະ ນອນ
- (5) **ເສີຍ** has here the old predicative sense of to abandon, to forsake, to relinquish.
- (6) O.: ອີ ສຶກ ມາ ອຍໍາ ນອນ ໄກ

26965

When the enemy comes on do not be remiss.

11. ไป เวื่อง ท่าน อยา นั่ง นา闷
Do not tarry long at other people's homes.
12. การ เวื่อง กน เว่ง ก็ต (1)
Of the management of thy own home think in earnest.
13. อยา นั่ง จีก ท่าน ผู้ ใหม่
Do not sit close to thy superiors [in age or in rank].
14. อยา ไฟ ดู ให พิน ศักดิ
Do not push thy ambitions higher than thy own station.
15. ท รัก อยา คุ้ก กอก (2)
Do not contemn those whom thou lovest.
16. ปลูก ไม้ ตี้ อยา ร ร ก้า
Establish friendship indissoluble.
17. สร้าง ภุก อย่า รุ ใจ
Build up good works unremittingly.
18. อยา โถย คำ กน ขาดดอก
Do not credit the talk of mellifluous speakers.
19. เว็น เวื่อง ทอก ทาง ถนน
When hauling a boat on shore, lay bilge-ways for it.
20. เป็น กน อยา ทำ ใหม่ (3)
Being a man, do not give thyself airs.
21. เวรา กน ไฟ อยา ไฟ พุ่ม
With thy own dependents do not be hot and hasty.
22. กบ บุน นา闷 ช่วย ใหม
While associating with magnates do not scrimp.
23. ใหญ กน ผิด ก้า พึง (4)
Ponder on thy own faults, and
24. อยา คพิส ดึง ใหญ ท่าน (5)
Do not think on the faults of others.
-
- (1) 0: การ เวื่อง กน ให เว่ง ก็ต
Same sense as above.
- (2) " กบ ท รัก อยา คุ้ก กอก
Do not contemn those who love thee.
- (3) " เป็น กน อยา ทำ ใหม
Being a man do not elate.
- (4) " ใหญ กน ผิด ก้า พึง
Same sense as above.
- (5) " อยา คำ พิส ดึง ใหญ ท่าน
Same sense as above.

25. ห่วง พืช จ้า เตา ผล
Sow and thou shalt reap.
26. เดี้ยง กน. จ้า กิน แรง
Foster thy fellowmen, and thou shalt benefit by their energies.
27. อย่าอัดกังหันใหญ่ (อย่าอัดข้าง)
Do not oppose thy superiors.
28. อย่า ฝี ตน ให้ เกิน สำคัญ (1)
Do not elate beyond measure [or, beyond thy own station].
29. เกิน ทาง, อย่า เกิน เป็น ยอด (2)
If going forth on travel do not set out alone.
30. น้ำ เร็ว อย่า ขวาง เรือ (3)
If the current be swift, do not place thy boat athwart.
31. ที่ ชั่ว เสื่อม จะ ประทัยต
เร่ง จะ มัตต พิณ ไฟ (4)
By the tiger's den be on thy guard, and be solicitous about fuel and fire.
32. คน เย็น ใจ อย่า คุณ ห้าม
Being a freeman (*Thai*) do not associate with slaves.
33. อย่า ประ มาก ท่าน ผู้ ค
Do not contemn respectable people.
34. น์ ริบ อย่า ภูต นั้น (5)
If well off do not boast of thy own wealth.
35. ผู้ เฒ่า สัก จะ จำ กวน
The admonitions of the aged keep in mind.
-
- (1) O.: อย่า ให้ ไฟร์ ชั่ง คน
Do not cause the populace to abhor thee.
- (2) " เกิน หน อย่า ไป เป็น ยอด
Same sense as above.
- (3) " สาย น้ำ เร็ว อย่า ขวาง เรือ
In a swift current don't place thy boat athwart.
- (4) " ให้ จะ มัตต พิณ ไฟ
Be careful [about providing] fuel and fire.
- (5) " น์ ริบ อย่า ภูต นั้น
Being wealthy, do not mention it.

36. ຖី ស្រោក អាមេរិក ឬយោ ដើម្បីពិនិត្យ (1) In thorny or spiky places do not go without shoes. (1)
37. ការ ស្រែ រឿង វិវាទ កន Protect thyself with fences and hurdles.
38. កន រាត ឬយោ ទាន ឱ Do not blindly rely upon those whom thou lovest.
39. ຖី ជី ភី ធម៌ ឬដី (2) Where there is danger keep off,
- មតិក កន ឬ ឯុទ្ធកំណុង (3) Hasten out of the way.
40. ថី សំណុះ ឬយោ មក អារ Do not long for more than thy own share [in profitable transactions].
41. ឬយោ ជី ប្រាក កវា កន (4) Do not talk more than what is fitting.
42. រក កន កវា រក ករដូយ (5) Love thyself more than treasures.
43. ឬយោ ថី រុញ រោង ខេរូយ Do not accept suspicious [or troublesome] things.

(1) O.: Cp. the Western proverb: "While thy shoe is on thy foot, tread upon the thorns." It should be borne in mind that the shoe here meant is the native one which merely consists of a sole of raw leather kept attached to the foot by a strap or string passing over it.

- (2) „ ឬ ភី ឱះ គណ ឬដី In danger hasten to clear out.
- (3) „ ជី ឬ ឯុទ្ធកំណុង ឬយោ កំណុង Where there are many wings [i.e. winged creatures] do not hasten.
- (4) „ ឬយោ ជី ប្រាក កណ្តាល វា កន Do not use a sharp tongue in re-proving thy fellow men.
- (5) „ រក កន, សង ពុល កន, ថី រក កន ករដូយ Love thyself, guard thyself, and fondle thyself more than wealth.

44. ເຫັນ ຈານ ດາ ອຍໍາ ປອງ (1) What pleasest thy sight do not covet.
45. ວອງ ຜ້າກ ທ່ານ ອຍໍາ ລັບ (2) Do not accept in deposit things [of unknown origin].
46. ທີ່ ກັບ ຈາ ມີ ໄກ With the army let there be fire [and light] in readiness.
47. ທີ່ ໄປ ຈາ ມີ ເພື່ອນ When going about, have a companion with you,
48. ທ່ານ ແກ້ວ ເຄືອນ ໄກດ ກດາ (3) Avoid unbeaten tracks in the jungle.
49. ກຽນ ບາ ຕອນ ອຍໍາ ໄກຈວ ໂກງ Do not resent the admonitions of thy teachers.
50. ໄກຍ ກມ ຜົກ ພຶ້ງ ຊຸ້ວ Be conscious of thy own faults and their deserts.
51. ຊຸ້ວເດືອຍ ຕິນ, ອຍໍາ ເດືອຍ ສັກກີ (4) Sacrifice wealth rather than honour.
52. ກັກກີ, ອຍໍາ ກ່ວນ ເກີຍກ (5) Be devoted and not touchy (peevish, waspish)
53. ອຍໍາ ເນື້ອກ ເສື້ອກ ແກ່ ພິກຂ ໂກງ (6) Do not vex thy friends.

(1) O.: ເຫັນ ເຕັ້ນ ດາ ແລ້ວ, ອຍໍາ ປາກ—Don't utter what thou clearly perceivest [is better left unsaid]. Other texts have : ຜິ ເຫັນ ຈານອຍໍາປອງ—What looks pretty to thee do not covet.

(2) O.: ວອງ ຜ້າກ ກວງ ຈົ່ງ ລັບ—Accept in deposit only what is becoming.

(3) O.: ອຍໍາ ພົນ ເພື່ອນ ຮະບາ—Lose neither head nor heart. As regards the above, cf. the Western proverb : "Keep the common road and you are safe."

(4) O.: ຊຸ້ວເດືອຍ ຕິນ, ສັງວນ ສັກກີ—Forsake wealth, but guard honour.

(5) .. ກັກກີ, ອຍໍາ ກດ ເກີຍກ—Do not bear ill-will to those who are faithful to thee. N.B. ເກີຍກ above is a Lāu word meaning 'to get angry'; while ເກີຍກ, ວັງເກີຍກ is Khmér: "to take in ill part," "to take offence."

(6) O.: ອຍໍາ ກ່ວນ ເກີຍກ ແກ່ ພິກຂ ໂກງ Do not exceed in anger towards friends.

54. ທີ່ ພິກ, ສ່ວຍ ເກືອນ ກອນ (1) When others err, gently admonish them.
55. ທີ່ ຂອນ, ສ່ວຍ ແກ້ໄຂ ຍອ (1) Give honour to whom honour is due.
56. ອໝ່າ ຂອ ກອນ ກັກ ພິກ (2) Do not ask for what thy friends cherish.
57. ຂອບ ອິກ, ມັກ ກາງ ດາກ (3) [Long] Intimacy wearies and [ultimately] leads to estrangement.
58. ພົມ ຕີ່ຕູ້, ປາກ ປຽກໄສຍ ເພີຍ ເພີຍ ເພີຍ ເພີຍ When meeting an enemy talk affably with him.
59. ດວກຳນົມ ໃນ ອໝ່າ ໄກ ເຈົາ (4) Thy inner thoughts [or feelings] do not disclose to others.
60. ອໝ່າ ນັວ ເນົາ ເພື່ອ ນີ້ (5) Do not get intoxicated [except with what is noble]. (lit., Do not always be infatuated).
61. ກົກ ກຽວ ດັກ ກຸກ ເພື່ອ (6) Always reflect thoroughly.
62. ພົມ ຜັນ ເພື່ອ ກົດ ພູກາຕີ (7) Be generous towards thy own kinsmen.

(1) O. has ກັກ instead of ທີ່ at the beginning of the sentence,

(2) „ „ „ ເກືອນ (comrades) instead of ມັກ (friends)

(3) „ „ ອໝ່າ ຂົນ ເຈັນ ພົມ ກອນ ກົດ ທາ ບາກ—Do not borrow valuables. As regards the above cf. the Western proverb: "Familiarity breeds contempt."

(4) „ „ ກາມ ໃນ ກົກ ກຸກ ມອດ—Behave in private [or inwardly] as thou doest in public [or outwardly]. ມອດ ການ ອໝ່າ ໄກ ກຸກ—Spear and sword do not keep far removed from thy person.

(5) O. inverts ນັວ ເນົາ into ເນົາ ນັວ. Ofr. Semel in anno licet insanire.

(6) „ „ ກົກ ກຽວ ດັກ ກຸກ ເພື່ອ—Always think [and act] to the point. (Or, Do ever consider matters conformably to circumstances).

(7) O.: ອໝ່າ ເພື່ອ ເປັນ ກ່າວ ຖະແຫນ ໂດຍ ອໝ່າ ນັກ ນົມ ຈະ ກຸກ ພາກ ຕີ່ Do not turn away from the path of righteousness. ອໝ່າ ນັກ ນົມ ຈະ ກຸກ ພາກ ຕີ່ Do not be in earnest for what is unwholesome [lit., for what is likely to cause thee infirmities].

63. ດັງ ຮູ່ ກ ດາກ, ກ ທາມ (1)	Know where to be prudent and where to be bold.
64. ຄ ພ ໂດ ອ ຢ ພ ປ ດ ພ ຜ ອ ຢ ພ ບ ນ ພ ຕ ວ ໄ ໄ ໄ (2)	With the bad do not do ill, and do not tie bonds of friendship.
65. ເ ເ ພ ທ, ພ ດ ດ ດ (3)	When spoken to, make a point of replying.
66. ດ ນ ບ ພ ດ ຜ ປ ໄ ໄ (4)	Obey thy superiors.
67. ຊ ມ ໄ ໄ ໄ ໄ ໄ ໄ ໄ ໄ (5)	When a [furious] elephant comes rushing along get out of his way.
68. ສ ວ ຎ ດ ຢ ດ ດ ດ ດ (6)	If a dog bites thee, do not bite him in return.
69. ອ ຢ ດ ດ ດ ດ ດ ດ (7)	Do not be envious.
70. ເ ເ ພ ດ ດ (8)	Talk to the point.

(1) O. has : ໃຫ້ ຮູ່ etc.

(2) " : ຊ ມ ໄ ໄ ໄ ໄ ໄ ໄ ໄ ໄ —Do not make them thy own companions.

(3) O. : ເ ເ ພ ດ ດ ດ ດ ດ ດ ດ —Discourse of matters fully, and reply only as much as is befitting to thee.

(4) O. : ໃຫ້ ດ ດ ດ ດ ດ —Associate with thy superiors (or elders).

(5) " : ຊ ມ ໄ ໄ ໄ ໄ ໄ ໄ ໄ —When an elephant comes rushing along, hide and crouch. Some texts have : ຊ ມ ໄ ໄ ໄ ໄ ໄ ໄ —practically same sense as above.

(6) O. : ພ ນ ດ ຢ ດ ດ ດ ດ —Same sense as above, but couched in more vulgar language.

(7) O. : ອ ຢ ດ ດ ດ ດ —Do not bear malevolence to thy fellow-men.

(8) O. : ໂ ດ ດ ດ ດ ດ —Learn only what is proper [or, fitting].

71. ໂຍ້າ ປຸດກ ຜີ ກວາງ ຄວາງ (1)	Don't wake up ghosts along the highways.
72. ໂຍ້າ ປອນ ເຮືອນ ອາຄວາກ (2) ພັດ ດິນ ທາຍ ດາຍ ນັ້ຍ (3)	Do not be anxious to learn the Black Art, in order to hasten the destruction of others.
73. ໂຍ້າ ຂອ ເຊີ່ຍ ພັດຍະກຳ ມີ ຕິດ (4) ກົ ຂອ ເຊີ່ຍ ສົນຖຸກົດ ແກ ມ ເຕື່ອ (4)	Do not imitate the China cup which, once broken, cannot be recomposed ; But follow the example of Samrit bronze which, even when shattered, is still useful.
74. ດຸກ ເມື່ອ ຂໍຍ້າ ດາງ ໄກ (5)	Do not [blindly] rely upon thy wife and children.
75. ກາຍ ໃນ ໂຍ້າ ຜໍາ ພອກ ກາຍ ພອກ ຂໍຍ້າ ຜໍາ ເຈົ້າ (6)	Intimate matters do not spread out ; and do not bring outward gossip indoors.

(1) Cfr. Don't wake the lion who is asleep. *Quieta non moveare* (Don't stir things at rest). The above precept is based on the common superstition that if a ghost or demon haunting the roads or waterways is disturbed or accustomed to receive oblations, it will grow worse and more exacting towards future wayfarers whom he will vex with his exorbitant pretences. The best course from the outset is, therefore, to leave him quiet and take no notice of his existence. The same line of conduct is suggested as regards corpses found lying about the way. These should not be disturbed lest the ghost who has his abode in them may resent the interference with his domicile.

(2) ອາຄວາກ, a term—naturally—misunderstood in Pallegoix' dictionary, means the *Atharva Veda* and, more specifically, incantations and magical practices : in a word, the art of sorcery.

(3) O. has ນັ້ຍ ນັ້ຍ instead of ດາຍ ນັ້ຍ; same sense.

(4) O. has the negative ໃງ instead of ໃນ in both these sentences.

(5) O. has ດຸກ ເມື່ອ ນັ້ຍ, etc.—i. e. "While thy wife and children are present," etc.

(6) O. has ໃຫ, i. e. "fire," figuratively "tribulations," "torments."

76. ອາຮາ ເຂົ້າ ຄນ ກັວ ພິມ (1)	Stand by thy sovereign until death, and assist thy chiefs efficiently.
77. ວອງ ໂພງ ອຍ່າ ນັກ ກົມ	Eatables that are costly do not covet.
78. ອຍ່າ ອືນ ກໍາ ກນ ໄກສ	Do not listen to the talk of greedy people.
79. ໂອນ ອັນເຫຼາ ໄກ ກນ (3)	Win other people's hearts.
80. ອຍ່າ ຍດ ເທິກ, ແກ ໄກດ (4)	Do not take a short-sighted view of events.
81. ກ່ານ ໄກ ອຍ່າ ທໝາຍ ໄກຊ (5)	Towards thy rulers do not mean harm.
82. ກນ ໄກທ ໄກເໝັ້ນຄູ	Be lenient to the dull-witted.
83. ຂອ ກຽ, ຍອ ກົມ ພັນ ພອງຈ້າ ເນືອ ແລ້ວ ກົມ ພອນິກර ເນືອ ດັນທັງ	Praise teachers while they are present; subordinates after their work is done; and friends when absent.
84. ອຸກ ເນື່ຍ ຢັ້ງ ອຍ່າ ຕົກເຕີບ ເນື່ຍ ຕົກທຶນ ດະບອດ ດູ	Do not praise wife or children while present, for their blushing will put thee to shame.

(1) O. has: ຄນ ກົງ ກາມ instead than ຄນ ກັງ ກາມ; same sense

(2) " " ອາຮາ ຮາບ ໄກ ເຕັມ ແກ—Cooperate with thy chiefs with all thy own forces.

(3) O.: ກ່ອຍ ໂອນ ອັນເຫຼາ ໄກເພື່ອນ—Endeavour to win the hearts of thy comrades; and ອຍ່າ ພັນ ເພື່ອນ ແກ ກນ—Do not lose thy self-control with others.

(4) Several texts have ໄກໂ, "far," instead of ໄກດ, "near," or "short-sighted view."

(5) O. has: ກ້າວ ໄກ instead of ກ່ານ ໄກ—same sense.

85. ດຍໍາ ຂັງ ກຽງ ນິກາ (1)
86. ຜົດ ດຍໍາ ເຕີ, ເຕີ ທົບ
87. ມອນ ຄົນ ກ່ອນ ຜູ້ເກົ້າ
88. ເຫຼັ ອອກ ດຍໍາ ວາງ ໄກ (2)
ຮະກັນ ຮະໄວ ນໍາ ພັດ
89. ເຢືຍ ຜູ້ຈັງ, ກັກ ກອບ ໄທຍ
90. ດຍໍາ ກົງ ໄກຮາມເນື່ອງ ປຶກ
91. ຜົວ ຜົດ ປົດໃປ ຕັ້ງ (3)
92. ວ້າງ ຄົນ ໄກ ດາງຊາ (4)
- Do not hate either teachers or friends.
Reject what is wrong, and adopt only what is right.
Incline thyself to the aged.
When entering or leaving a place don't do it with perfect confidence, but guard thyself on both front and rear.
Beware of him who abhors thee, as he will surely harm thee.
Don't be too often waspish.
If in error cast it off and destroy it.
Keep weapons by thy side.

(1) O. adds here the following sentences absent in the modern recensions:

ັນດີ ສີກົງ ເທືອນ, ດຍໍາ ຖຸ ກ່າ

When the sage admonishes thee, do not be insolent to him.

ໂທຮາ ເຊີວ ວ່າ, ກວາ ຈ່າ

What the able astrologer says should be kept in mind.

ທົດ ຢາ ຢໍາ, ດຍໍາ ຖຸ ກຸ

Respect and not contemn physicians.

ດຸກ ເນື່ອ ເຄືອນ ຄວາ ກອບ ກົກ

The warnings of thy wife and children thou shouldst consider.

(2) O. has: ດຍໍາ ມອນ ໄກ i.e. do not be remiss, do not blindly rely.

(3) " ທີ່ ຜົດ ປົດ ເສີ ບັງ. If at fault, purge thyself of it at least in part. Some texts have: ຜົວ ປົດ ປົດ ໃປ ກົດວັງ

(4) O.: ວ້າງ ມອກ ການ ດຍໍາ ພາງ —Keep spear and sword close at hand, instead of boasting [thou canst do without them];

ກະ ນາກ ໄກ ທົບ So that, in the event of the enemy's coming, thou mayest make a stand;

ກະ ໄກ ລອນ ເນື່ອ ກາຍ ພັດ ແລະ retalicate upon him in due course.

ວັງ ເຊີນ ດຍໍາ ອິນ ສຸກ Do not yield to the charms of pleasant cities, or palaces [otherwise thou willst neglect more weighty matters].

93. ເກົ່າອະສຽບຢູ່ທີ່ ດາວ ຈົດ	Do not trust entirely to weapons.
94. ກົດ ຖກ້ອນ ໃນ ສັດຕາງ (1)	Be mindful of the misery of life [lit. of continued existence, through the cycle of transmigration].
95. ຂໍຢ່າ ທຳ ດາວ ອີ່ ພິມ (2)	Do not carry out what [thou perceivest] has been wrongly planned.
96. ກົດ ຂອນ ຂອຍ ທີ່ ຂອບ (3)	Endeavour to search out what is right.
97. ໄກ້ ກອນ, ຂໍຢ່າ ເຊື່ອ ກ່າວ (4)	In replying do not waste words (or talk nonsense).
98. ກົນ ວ່າ ຂໍຢ່າ ຂ່ອນ ວັກ (5)	Do not fall in love with the artful.
99. ພຽບ ພວກ ພົງ ທ່ານຸກ (6)	Foster thy own kinsfolk.
100. ປັດຈຸບັນ ເຫຼົາ ແຮງ ທົ່ວ ຕົນ (6)	Surround thyself with strength.

(1) O. : ວ່າ ພົງ ຖກ້ອນ ສັດຕາງ — Ponder on sorrows of continued existence. [That is, so as to be able to take the right path leading to the cessation of re-birth].

(2) O. : ຂໍຢ່າ ມາພູ ທຳ ດາວ ພິມ — Dare not do what is wrong.

(3) O. : ຜິມ ໄກ້ ດານ ມາ ດານ ຂອບ — If in the wrong inquire about what is right.

(4) O. ໄກ້ ກອນ, ຂໍຢ່າ ເຊື່ອ ກ່າວ — On getting as much as can be grasped with both hands together, do not relinquish the simple handful. N. B. This is an excellent example of the curt style obtaining in Siamese proverbs, offering compressed and tersely put in a few monosyllables what requires the double or even the treble number of words of a Western language to express.

(5) O. ກົນ ວ່າ ຂໍຢ່າ ວັກ ໄກ້ — Do not affect the wily.

(6) Both these sentences are omitted in O.

101. ແມ ເພີ້ງ ໄກ້, ນອ ດະ: ທາ (1) Imitate the hen and the (francolin) partridge, which (when discovering food) lead on their young to pasture.
102. ລະບົບ ລະບົບ ອຍໍາ ພັ້ງ ກ່າ (2) Do not listen to idle rumours.
103. ກາງ ຈະ ກໍາ ອຍໍາ ຕ່ວນ ໄກ້ (2) Do not do things hurriedly.
104. ອຍໍາ ໄກ້ ດນ ນັ້ນ ນທ (3) Don't send people on an errand without full instructions [lit. with inexplicit orders].
105. ນດ ດາວ ຖຸນ ທ່ານ ເພີ້ງ ທາກ
ຝາກ ອອນ ລັກ ຈະ ນອ ໄກ້ Requit the benefits of others when they are in distress, and be affectionate to whatever they entrust to your care. *
106. ເຜົ້າ ຜ້າ ໄກ້ ອຍໍາ ກຽມ
In the royal presence do not be haughty.
107. ກັກ ຕີ ຈະ ອຍໍາ ເກື່ອາ Be devoted, and not slothful.
108. ເກົ້າ ເກີຍກ ອຍໍາ ເກີຍກ ກອນ To thy king do not return wrath for wrath.

(1) O. puts these two sentences as follows:

ເພີ້ງ ໄກ້ ຖຸນ ມາ ດູກ—Imitate the hen clacking her chickens

ດູກ ນອານ ມາ ກິນ ອຸນ—and descendants to come and feed.

(2) O. substitutes: ກວານຸ້າ ດະ: ທັ້ງ ອຍໍາ ທ່າ —Do not destroy the foundation [or, core] of what is firmly established.

ອຸນ ຈຳ ອຍໍາ ຮັນ ໄກ້—Suspicious things don't accept.

(3) This sentence may be taken to mean also: Do not employ shallow-lettered persons.

* This sentence, if taken separately, may also mean: "Entrust cherished things to those in whom you have full confidence;" but it seems connected with the preceding one, of which apparently it forms the sequence.

(4) O.: ຈະ ກັກ ຕີ ອຍໍາ ກົດ ເກື່ອາ—practically same sense.

109. ພົບ ນອນ ໄກ ໄດ ສຸກ
Obey sincerely [lit. with real purity of heart].
110. ອຍໍາ ຖຸກ ດາວ ດ້ວຍ ປາ
Do not undermine others with thy tongue.
111. ອຍໍາ ດາວ ດາວ ດ້ວຍ ດາ
Do not offend (lit. 'hew') others with (cross) glances.
112. ອຍໍາ ພາ ພຶກ ດ້ວຍ ຫຼຸ
Do not inculpate others on mere hearsay.
113. ອຍໍາ ເຕືອນ ກຽງ ເຕືອນ ກ່າ (1)
Do not provoke, by mimicking him, thy teacher to inveigh against thee.
114. ອຍໍາ ຂີ ກວດ້ວງ ກ່າ ດາ (2)
Do not utter falsehoods.
115. ດາ ກວຍສີ ອຍໍາ ເຊື່ອ
Don't trust men without honour.

(1) O.: ອຍໍາ ເຕືອນ ກຽງ ທີ່ ກ່າ—Do not excite the teacher while he scolds thee.

(2) O. adds here the following sentences:

ກຽງ ວ່າ ອຍໍາ ວ່າ ນັກ —If the teacher rebukes thee, do not complain he is too severe.

ທີ່ ມັດກຳ ແລ້ວ, ອຍໍາ ຕ່ອນ —With thy superiors in acuteness of intellect, do not act rashly.

ນ້ຳ ປຸດ່ວນ ນິກ, ນັກ ເປັນ ດາມ —Water, too much stirred, will get turbid.

ດູນ ພັດ ນັກ, ພັດ ລັບ ໄນ —Wind blowing too strongly overcomes and breaks the tree.

ຈະ ໄທ, ໄທ ຈະ ພອ ສັກ —When giving [making donations] give according to thy own rank.

ດ້າ ຈະ ທັກ, ຈະ ພອ ໄກ —When addressing a request to a person ask only what is unlikely to displease him.

ກາຍ ໃນ ຈະ ຕົກ ດ້ວຍອາກ —Thy meaning [or, ideas] thou shouldst utter forth,

ກາຍ ພົບ ຈະ ຕົກ ດ້ວຍເຫຼືອ —and leave it to others [or, the public] to praise thee [or, to appreciate them.]

ເມືນ ໄກ, ດາ ຜົນ ດາ —Listless unconcern thou shouldst check,

116. ໂຍໍາ ແມ່ ເພື່ອ ກວາມ ດິດ (1) Do not saddle thy faults upon others. [Or, do not throw the responsibility of thy own faults upon others also].
117. ໂຍໍາ ມຸກ ພຶກ ດນ ດວ (1) Do not befriend itinerant persons.
118. ທ່ານ ສອນ, ໂຍໍາ ສອນ ກວາມ Do not presume to teach those who teach thee.
119. ກວາມ ສອບ ດໍາ ໄປ ໄທ What is righteous enshrine in thy mind.
120. ກວະງະ ລາ ໄວ ທີ່ ໄປ ນາ (2) Wherever thou goest be on the alert.
121. ເນັດ ຕາ ກວບ ກ່ອນ ພຶກ (3) Requit friends with kindness.
122. ກົກ ເຊົວ ດັ່ງ ທ່າງ ທ່າງ ກາ ອາ Reflect before you speak.
123. ໂຍໍາ ພິທິທາ ທ່ານ ຜູ້ ຊື້ນ (4) Do not slander thy fellow-men,
124. ໂຍໍາ ທິພ ຍາກ ຍາດ ກນ (5) Do not elate thyself with praise of thy own self.
125. ກນ ດຸນ ໂຍໍາ ຕຸ ດຸ ດຸ Don't despise the poor.
126. ພຶກ ໄນຕົກ ທົກ ສຳ ກນ (6) Make friends with all.

(1) O. : ໂຍໍາ ໄກເຫຼືອ ກວາມ ພຶກ —Do not spread [or, propagate] error,

ຂໍ້ ກົກ ກວາມ ພິທິທາ —or [mainly] attempt to evade [the consequences of] thy own.

(2) O. : ເງົ່າ ລະໄວ ທີ່ ໃນ ນ້າ —Be earnestly cautious in the jungle.

(3) " ວິ ພິຈາລະນາ ພິພິດ —Know how to investigate and decide [or, settle,] a point.

(4) " ໂຍໍາ ພິທິທາ ທ່ານ ຜູ້ ຊື້ນ —Do not be lustful towards thy fellowmen [or, do not lust after others; do not conceive lust for others].

(5) " ໂຍໍາ ແນເນັດ, ຍາ ກວາມ —Do not puff up nor exalt thy own self.

(6) " ພຶກ ໄນຕົກ ຈາ ກັວນ ຜູ້ —same sense as above.

127. ດກະ ກຸດ ດານ ຈະ ຄໍາ ນັບ (1) Honour thy own family (lineage).
128. ຂຍໍາ ຈັບ ຕັນ ແກ້ ດານ Do not depend on what other people say; [also: Do not take other people's statements as absolute, nor do not too lightly discredit them].
129. ທ່ານ ລັກ, ດານ ຈະ ລັກ ດອບ Requite love with love.
130. ທ່ານ ນອນ, ດານ ຈະ ນອນ ແທນ Return respect for respect.
131. ຄວາມ ແහນ ໃຫ້ ປະເທດ What is to be jealously guarded guard it well.
132. ເຜົ່າ ກຣະ ຊັດລີຍ, ເພົດົງ, ຈູ ອຍໍາ ຖຸ ດັກ ວ່າ ພັຍ (2) Royal blood, fire, and snake, do not undervalue.
133. ທິຟ ຫ້ອຍ ອຍໍາ ແວ່າ ໄຟ If firefly, don't vie with fire.
134. ອຍໍາ ປອງ ກັບ ຕ່ອ ທ້າວ Do not hatch mischief towards thy sovereign.
135. ອຍໍາ ນັກ ທ້າວ, ພັດັນ ແຕກ (3) Do not be too impetuous; thou wilt soon break.
136. ອຍໍາ ເຂົ້າ ແນກ ຈາ ຂ້າງ Do not assist the elephant in carrying his tusks.
137. ອຍໍາ ຂອກ ກ້າງ ຂຸນ ນາງ (4) Do not oppose those in power [lit. the noblemen, or dignitaries].

(1) O.:—ເງິ່ນ ຮູ້ເງິ່ນ ຄໍາ ນັບ —Be quick at learning and quick at reverencing.

(3) .. ເຜົ່າ ກຣະ ຊັດ, ເໝື້ອນ ໄຟ, ຈູ —Royal race is like fire or snake.

(3) .. ທ້າວ ນັກ, ນັກ ຈະ ແທກ—Too much dash is likely to end in failure [or, lead to wreck].

The actual sense is, practically, "A too violent pull breaks the rope" or, in Italian: "Ogni soverchio rompe il coperchio."

(4) ອຍໍາ ພົກ ອ້າງ ວ່າ ຂຸນ ນາງ —Do not boast of being a noble; man.

138. ព្រោះ នី មួយ, ពាន មួយ (1)
 ព្រោះ បៀវយ ពាន ទិញ ទឹង, (2)
139. ដិ ទុ បង, បង ទុ តុប
140. ដិ ទុ គប, គប ទុ អណុ
141. ដិ ទុ កណ, កណ ទុ តាយ
142. ដិ ទុ អាមាយ, អាមាយ ទុ ឆេ
143. ដិ ទុ ហក, ហក ទុ ករស ចាំង (3)
144. ឃុំ រក ពេះ កវា ទិត (4)
145. កិត ខាង ផែ, ឃុំ កូ មោ (4)
146. ឃុំ កូ មោ ពាន ពាន កវា តុក (4)
147. ឯក ឱ្យ កុក រាប់ ពាន (4)
148. បេន ពាន, លើយុល គរាម ទុ
 ទុ ឃុំ ឃុំ នី កុកតុក (5)
- When in power, all are ready to help us; but when we are in distress they treat us with scorn.
If conceal thou must, conceal completely.
If grasp thou must, grasp firmly.
If squeeze thou must, squeeze to death.
If aim thou must, aim unswervingly.
If clear thyself thou must, do it until full light is made.
Do not cherish what is aloof more than what is near thee.
Use forethought, and do not make light of the future.
Do not give importance to the surface more than to the deep-lying core.
When going to war be on the alert.
Being a plain man thou must learn, far more than those in high stations.

(1) O.: ព្រោះ ពាន មួយ, ពាន មួយ—When thou art in favour, they are ready to assist thee. Cf. " *Felicitas multos habet amicos*"

(2) O.: ព្រោះ ពាន បៀវយ ពាន ទឹង—When fallen all hate thee.

(3) Here O. adds the two following sentences:

ភាគ ទុ បាន, បាន ទុ តុក—If laying anything, lay [or, bury] it deep down,

កេតិក ពាន នីក រី, ទុ បៀ ពាន—lest others may discover it to thy own ruin.

(4) Omitted in O. Some texts have: កិត ខាង អណក, ឃុំ កូ មោ —Pay attention to the weighty, and not to the light side [of a question].

(5) O.: ពី ឃុំ ឃុំ អេណុ អេក —far more than those who are talented.

149. ໂຍໍາ ນັກ ຈ່າຍ ມີ ກີ
Don't play the sluggard; that
is bad.
150. ໂຍໍາ ຕີ່ ຖື້ ໄທ ແກ່ ກາ
Do not knock down snakes for
crows.
151. ໂຍໍາ ຕີ່ ປົດ ນ່າ ໄທງ (1)
Do not strike at fish in front of
the basket trap. [*i. e.* Do not
dismay them while they are
meekly coming in].
152. ໃຈ ໂຍໍາ ເມາ, ຈະ ໜັກ (1)
Don't be light headed, but
steady.
153. ໂຍໍາ ຕີ່ ສຸນກົງ ທ້ານ ເຫຼາ (2)
Do not beat the dog to make
him stop barking.
154. ຫຼັກ ເກົ່າ ຮ້າຍ, ອົດ ເຫາ
If an old servant wrongs thee,
bear patience.
155. ໂຍໍາ ລັກ ເຫຼາ ກວາ ພົມ (3)
Don't love the louse more than
the hair.
156. ໂຍໍາ ລັກ ຕົມ ກວ່າ ນ້າ (4)
Don't love wind more than
water.
157. ໂຍໍາ ລັກ ດ້າ ກວ່າ ເຊືອນ (5)
Don't prefer the [picturesque]
grotto to thy own dwelling.
158. ໂຍໍາ ລັກ ເຊືອນ ຕີ່ ກວ່າ ຕວັນ ພົມ
Don't cherish the moon more
than the sun.

(1) Omitted in O.

(2) O.: ໂຍໍາ ຕີ່ ທ້ານ ອັນ ທ້ອນ ເຫຼາ —Do not strike a dog which is
barking.

(3) .. ໂຍໍາ ລັກ ເຫຼາ ຕີ່ ກວ່າ ພົມ

(4) .. ໂຍໍາ ລັກ ຕົມ ຕີ່ ກວ່າ ນ້າ

(5) .. ໂຍໍາ ລັກ ດ້າ ຍຶ່ງ ກວ່າ ເຊືອນ

} same sense as above.

CONCLUSION.

ອັນສິ່ງ ຕຽບ ໂອວາທ
ຜູ້ແປນປະສົງ ພຶ້ງ ສັກບ
ຫຍັບ ທີ່ ຖອງ ປະ ອົບຕີ່
ໂດຍອວກອັນ ດ່ອງ ດ້ວນ
ແກດງ ເຊີ ເຫດ ເຄືອ ດ້ວນ
ເຊີ ມ້າງທາງ ຂຽນ (1)

Each and all of these teachings
those who are wise should
listen to, heed them, ponder
them, and put them in prac-
tice, for they are perfectly
correct in principle and the
shrewd devices they unfold are
all based upon experience
[lit., on a selection of facts
or examples]; so that they are
excellent and in accordance
with righteousness.

(1) A different conclusion is given in O. as follows :

ອົງການ ແດ້ ນີ້ ໄກຮ່າມ —He who follows these righteous
principles
ຈະ ຄົງ ກວານ ສູງ ຖກ ເນື້ອ —will ever attain to happiness;
ເພື່ອ ແຕ່ ໄວ ໃຫ້ ທີ່ ຕຽບ ສັກ —for they have been composed in order
to enable all living creatures
ໃຫ້ ຄົງ ສູງ ສົວສັດ ແລ —to gain happiness and prosperity.

APPENDIX C.

INITIAL LIST OF SIAMERSE PROVERBS, SAWS, ETC.

With a view to start a list of Siamese proverbs and idiomatic phrases, I subjoin here the principal sayings quoted in the course of the preceding pages apart from those of King Rüang, adding moreover a few others that did not find a place therein, hoping that those who take interest in the subject will thereby be induced to contribute further additions to the present list thus soon making it sufficiently extensive. For the sake of easy reference I have deemed it expedient to distinguish each saying by a serial number which it will be advisable to continue in future lists.

1. ວັງ ໜັກ ນັກດັນ, ດັນນັກມັກຊາວນ
By running too fast one is liable to stumble ; by stooping too low one may lose his balance.
2. ຮູ່ ດຸນ ກໍ ເປັນ ມັກ, ແມ້ນ ຮູ່ ທັດກໍ ເປັນ ພາກ
By mere shunting it may be wings [i.e. the wings may be caught in the trap] ; but by withdrawing altogether it will be only tail [i.e. the tail only will be caught].
3. ນັກ ໄກ, ໄກ ໂທ
A birdless tree?—a barren tree.
4. ຂາຍ ເຫຼຬ້າ ເປດືອກ, ອຸປິງ ເຫຼຬ້າ ຕ່າງ
Males are paddy and females hulled rice [i.e. men can take root and settle in life by themselves, whereas women are not self-supporting].
5. ພຣິກ ໄທຍ ເມືດ ພຶດ ເຕີວາ ເຕີວ
The tiniest grain of pepper is nevertheless pungent to chew [i.e. noble blood always makes its virtue manifest].
6. ຂ່າ ຄວາຍ ຂ່າ ເສື່ບ ດາຍ ພຣິກ
Having killed the buffalo [for food] don't grudge the seasoning, [i.e. don't begrudge the outlay necessary for carrying an enterprise to completion].
7. ຮັກ ໜຍອກ, ຂ່າ ກວັວ ຮັກ (1)
If fond of practical jokes, don't be afraid of being pinched.

(1) This forms a couplet with the preceding, along with which it is frequently quoted.

8. ກິນ ເຂົ້າ ຕັ້ນ, ຂຍ່າ ກະໂຄມ ກຕາ
When about to negotiate a dish of [boiling hot] porridge, do not rashly attack it at the centre [but get gently at it from the outer rim].
9. ໄນ ດໍາ ໜຶ່ງ ຍັງ ຕ່າງ ປົດໝູ
ພີ ແລ້ວ ນັ້ນ ຍັງ ຕ່າງ ໄຈ
Joints [knots] though on the same stem are nevertheless unequally spaced ; so even brothers are of different minds.
10. ທ່າ ນາ, ຂຍ່າ ເສື່ຍ ເໜີ່ຍົງ
When working paddy fields do not omit the canal for irrigation.
11. ເຂົ້າເມອນ, ຂຍ່າ ເສື່ຍ ຂຸ້າຮາງ (1)
When in town do not neglect the dignitaries.
12. ຕັດ ມາຍ, ຂຍ່າ ໄກ ພອ
ຂ່າ ພົມ, ຂຍ່າ ໄກ ດາ (2)
When cutting down rattans don't leave the sprouts ; when killing the father don't spare the offspring.
13. ເຊື່ອ ຖົບ, ອຣເຊື່ອ ປຣານ,
ຢູ່ ຕູ້ໂຫຼກບັນ, ໄກ ບົາງ ຕພານ
For tigers Kui, for crocodiles Prān, for mosquitoes Sukhō-thai, and for [jungle] fever Bāng-tap'hān.
14. ພົມງົມຕາວນຸ່ງຜັກສິນ, ກິນກັກກົມ (3)
Lāu women don the *Sin* skirt [a sarong with horizontal stripes] and eat millipedes.
15. ຂາດີຜົວງຸງກາງເກົງໄທກະທົງ ຕ່ານ
ຕັກ ໄນກົວຕາຍ (4)
Europeans don trousers flapping about their persons, and fear not death.
16. ຂ້າ ຖ້າ ໄກ ພວ້າ ສົອງ ເດັ່ນ ຈານ
With patience thou wilt easily obtain two jungle knives.— "Slow and steady wins the race" (Lloyd).

(1) This forms a couplet with the preceding.

(2) Adage quoted in the Ayuthia-Bangkok annals, vol. II, p. 658.

(3) A skit occurring in the popular ຊຸນ ຂ້າງ ຊຸນ ແນ play.

(4) " " " in popular performances of the ພຣະ ຂອກ-
ແກນ play.

17. ຕົບ ປາກ ດ່າ ໄນ ເທົ່າ ຕາ ແහນ; ຕົບ ຕາ ແහນ, ໄນ ເທົ່າ ມື້ອ ດ່າ
Ten tongues [lit., mouths] asserting are not worth one eye seeing ; nor are ten eyes seeing equal to a single hand feeling [one thing].—"Trust as little as you can to report, and examine all you can by your senses" (Johnson).
18. ໄກສ ໄປ ກຮ ກນ ທິນ
The egg coming into collision with a stone. "The iron pot and the earthen pot." "The earthen pot must keep clear of the brass kettle."
19. ຜູ້ ດວຍ ກຕາງ ນໍາອະ
To buy a buffalo in a puddle.— "To buy a cat in a bag." "To buy a pig in a poke."
20. ຜູ້ ກອງ ກຕາງ ດັນ *
To buy gold in the street [*i.e.* where it cannot be tested]— same sense as the preceding.
21. ທີ່ ເຊື່ອ, ປະ ຈາກ
ອຸນ ດັນ ໄນ, ປະ ສັງ ແດນ
Running away from a tiger but to fall in with a crocodile ; climbing up a tree but to find there a wasp's nest. "Out of the frying pan into the fire."
22. ເຂົາ ນພຽງ ຫ້າວໄປໝາຍຫາວັດນ
ເຂົາ ແມ່ງ ນວນ ໄປ ຈາຍ ສາດ ວັງ
To take cocoanuts for sale to the gardener, or toilet powder to the palace ladies — "Carrying coals to Newcastle." "Bringing earthen vessels to Samos, or bats to Athens." "*In segetem spicas ferre*" (Ovidius).
23. ຕົບເນື້ອໃກດ້ ມື້ອ, ຍົບໃກດົມື້ອນກ
Ten cowries are within hand's reach; but twenty are too far removed. "A bird in the hand is worth two in the bush" Il vaut mieux un tiens que deux l'auras.

* This forms a couplet with the preceding.

24. ເດີຍຈຸກເຫື່ອ, ດກຈາງເວັ້ນ, ອໂຕງພິກົມ To bring up a tiger cub, a young crocodile, or a venomous snake." "*Colubrum in sino fovere*". To cherish a serpent in one's bosom.
25. ເຕີຍ ນ້ຳຍ, ເສີຍ ຍາກ; ເສີຍ ມາກ, ເຕີຍ ຝ່າຍ Little is spent with difficulty; but much, with ease.—" Penny wise and pound foolish." A little goes a long way...etc.
26. ຂຍ່າ ຕາກ ໄສ້ ໃຫ້ ກົນ Don't pull out the entrails [i. e. intimate troubles] for crows to feast upon.
"Il faut laver son linge sale en famille." One's filthy linen should be washed at home.
27. ທ່ານ ຍອກ, ເຫຼາ ທ່ານ ບົ່ງ If a thorn pricks thee, use a thorn to draw it out.—" *Similia similibus curantur*." Like cures like. "Un clou chasse l'autre."
28. ໄກການ ເປັນ ກູ້ເຫຼາ; ໄປ ເທົ່າເຫຼາ, ເທົ່າ ເຕັນ Diseases come in mountains and leave in dribbles [lit., in bits of the size of a louse or of a clothes - vermin]. — "Misfortunes never come singly."
29. ເຫຼາ ເມື່ອງ ຕາ ທົດວິ, ໃທ້ ທົດວິ While in a land of blinkards, endeavour to wink like them.
— "*Quum Romae fueris, Romanos vivile more*." Do in Rome, as the Romans do.
"When you go to Rome, do as Rome does." (St. Ambrose of Milan).
30. ນ້າ ໄກ ທ່ິນິງ, ເໜັກນາ ກົດ ບັນ The female heart is as unstable as water rolling on a lotus leaf.
" *Varium et mutabile semper Foe-mina*." (Virgil)
Woman is inconstant.
"La donna è mobile
Qual piuma al vento."
(Opera "Rigoletto.")

31. เอา ยี๊ด มา ชั้น ต่าง ไก่, จะ พัง
เป็น เสียง ไก่ หรือ ?
To set a duck to crow instead of
a rooster; how can the quack
be listened to?
“To put round pegs into square
holes.”
“The wrong man in the wrong
place.”
32. เอา เม็ด หนู ไป ช่วย (or เพิ่ม)
เม็ด ช้าง
To take the flesh out of mice
in order to fatten the eleph-
ant. [i. e. despoil the poor
in order to fatten the mighty].
“To rob Peter to pay Paul.”
33. กห ค่า เอก, กวาย เข้า เกក, ระวัง
นก กี่
Beware of squint-eyed persons
and of buffaloes with out-
spread horns.
“Ceux qui sont marqués en *B*
[viz. Borgne, Boiteux, Bossu,
etc.] ne valent rien.”
“Nium segnato da Dio fu mai
buono” (Ital. Prov.)
“Cave ab signatis”
34. รู้ กิน ก็ เม็น เสื้อ; ไม่รู้ กิน ก็ เสื่อม
หาย (1)
With frugality even a little goes
a long way; but without it,
all soon vanishes.
“Frugality is an estate.”
35. ยืน แก้ว ให้ แก่ ลิง
To cast gems before monkeys.
“To cast pearls before swine.”
(Jesus).
36. ถ้า งาน ชบ. อ่าย ชบ. ตอบ — or in
a more vulgar form :
หมา ชบ., อ่าย ชบ. ต่อ หมา (2)
If a dog bites thee, don't bite
him in return.
If a donkey brays at you, don't
bray at him.”
“If an ass kicks me, shall I
strike him again?” (Socrates).

(1) The second part of this saying is sometimes varied into : ณ รู้
กิน ก็ เสื่อม หาย — without parsimony thou wilt lose also thy coat.

(2) See No. 68 of King Rüang's maxims above.

37. หมา เท่า กี่ ไม่ กัด
A dog that barks does not bite.
“Barking dogs seldom bite.”
38. แมว ไม่ อยู่, หนู ซึ่ง
When the cat is absent, the mice make merry.
“When the cat's away,
The mice will play.”
39. โค หาย, คง ต้อม อกอก
After the kine are gone the enclosure is put up.
“To shut up the stable-door after the kine are gone.”
40. เย้า น้ำ ค้าง ไป เพิ่ม น้ำ ทะเล
Bringing dew to superadd to the sea.—
“Carrying water to the sea.”
41. น้ำ เมฆ, ใจ เสือ
Face of doe and tiger-like heart.
“Cara de angel, corazon de demonio (Spanish Prov.)
“Boca de mel, coraçao de fel” (Portuguese Prov.)
42. ไส้ ตัว เอง, เป็น หนอง หนอง
One's own entrails are worms to one's self.
“On n'est jamais trahi que par les siens.”
43. โถก มาก, ตาย หาย
With over-greediness one's fortune vanishes.
“He who grasps at too much holds fast nothing.” “Grasp all, loose all.”
44. โถก นัก, นัก ตัว ตาย (1)
Excessive cupidity leads to self-destruction.
45. ตา บอด กู ตา บอด ก, แล้ว ตา บอด ก
The blind leads the blind, and then the blind quarrels with his leader.
“If the blind lead the blind, both shall fall into the ditch.” (Hebrew Prov.)

(1) This forms a couplet with the preceding.

46. ចម្លាងី ពេក សៀន ដីក, តែន អវា Don't allow children to play with knives or cutters. "Ne puer gladium." "Intrust not a boy with a sword."
47. រាម ម៉ៅ រុប, ទុប ឲ្យ នូន Handsome features, but no fragrance to smell [the substitute for the Western 'kiss'].
"La beauté sans vertu est une fleur sans parfum". "Beauty without grace is a violet without smell."
48. តុក ឲ្យ ងខំ, ខាង ឲ្យ ដាត (1) Like an overripe fruit [that still is] sour within.
49. ភំន នាតាយ រក អវា, ឥត (or. តុក) អនា ពុះ លោង He who spits towards the sky gets it back into his own face.
"Chi sputa contro il vento si sputa in faccia." (Ital. prov.)
50. តី ហោា (or. ខាង តី ហោា) រី ដាត នក ប្រាសុរី រី ដាត Even a four-footed animal [or, an elephant] will stumble, so will the scholar.
"Even a horse, though he has four feet, will stumble." (English prov.)
"Errare humanum est."
51. ភោះ ឲ្យ ឲ្យ ជិះ អវា The pole (for pushing the boat) does not reach down to the water. [The means are unequal to the task]
52. ភោះ ឲ្យ ឲ្យ គាន ឲ្យ តួត To thrust one's own carrying pole between those who carry the pig [suspended to a pole].
To meddle in other people's business.
53. ខោ អវា តុប ព៉ែង To rub the belly with water [*i.e.* to have nothing to eat]. "To dine with duke Humphrey."

(1) This forms a couplet with the preceding.

54. ພະ ທານ ຜ້າ ດາຍ To present with a flowered chintz [i. e. to cause one to receive a flogging with rattans, thus getting a mottled or striped back.]
55. ໄທ ຍານັກໆ To give snuff-drug [to one who is crack-brained] "To helleborise" (fig.)
56. ໂກ ຂະ ດະ ຕຸ A Cataian. One of "The four P's" brotherhood. (See above p. 30 of this paper).
57. ເໝືອນ ກົດັງ ກວາ ອັນ ກູ ເຫຼາ Like running a mortar up hill. [A very hard job].
58. ລາວ ກັບ ດັນ ດັງກາ Like a Ceylonese tongue. [A glib-tongued fellow].
59. ຈ່າຍ ເໝືອນ ສູນ ບ່ານ ບ່ານ As easy as smoking a cigarette. "As easy as kissing my hand." "'Tis as easy as lying" [Shakespeare].
60. ເໝືອນ ເສີຍ ກະ ບາດ ຜີ Like making oblation of a platter of food to the ghosts. "Like giving a sop to Cerberus."
61. ຖຸ ຜີ ໃນ ມີ ສາງ, ກະ ບາດ ໃນ ມີ ສອບ Like a ghost without substance or a leaf platter without rim. "A bogus."
62. ເໝືອນ ເຕັງ ເຫຍ, ເສີຍ ນໍາ ແກງ Like bringing up a water monitor; it is wasted curry. (Wasted time and labour). "A lavar la testa all' asino si perde il ranno ed il sapone" [Ital. prov.] .
63. ເໝືອນກອງແກງແປງ ຜ້າ ເປັນ ລາກ Like the copper [in a debased coin] which, with exposure, becomes stained [by oxidation]. "Showing up its spots."

64. ອົດ ແຫ່ນອນ ມາ
ອົດ ແຫ່ນອນ ເຕືອ
- Starving like a dog.
Starving like a tiger. "Starving like a church mouse."
65. ເໜີ້ອິພັດທັກ, ດູກ ລັກ ກໍ ມັກເຊາ
- Like a broken tree, whose cherished fruits wither.
66. ເໜີ້ອນ ເຂົາ ພິມເສັນໄປ ແຄກເກົດ້ອ
(1)
- Like bartering *Bārūs* camphor with salt. (To make a foolish bargain).
67. ເຂົາ ແກ້ວ ໄປ ແຄກ ບັດ
- To barter gems with beads. [same sense as the preceding].
68. ເໜີ້ອນ ໄນ ຂັ້ນ ກັດ ໄນ ຫຸ້ງ
- Like attempting to raise a log with a splinter. [A task beyond one's forces].
69. ເໜີ້ອນ ຄນ ໄປ ນອນ ຜັນ
- Like a dumb person dreaming in sleep.
[Unable to tell his own experiences].
70. ເໜີ້ອນ ຄນ ນີ້ອ ຕ້ວນ ໄກ ແກວນ
- Like a maimed man without hands getting a finger-ring.
[Incapable or unable to make a good use of one's own valuables].
71. ເໜີ້ອນກະຕ່າຍຫຍັງ ນ້ຳນາມຫາ ຕົນກ
- Like the rabbits who attempted to find out the depth of the sea by wading through it [and perished]. (Self-conceit, presumption), (2)
72. ເໜີ້ອນນາກ ຜ້ອຍ ບິນ ແຈ້ງ ພຣະຍາ
ຄຽງ
- Like the little bird who challenged Garuḍa [the mythical king of the feathered tribe] at flight. (An Icarian attempt). (2)

(1) This adage is cited in the annals of Ayuthia, vol. I, p. 150.

(2) Both these apophyses are cited in the annals of Ayuthia, vol. I, pp. 72-73.

73. ຖຸບ ດູກ, ດູກ ແມ່

To impress, by mishap, on the mother a kiss intended for the baby [in her arms, or lap].

74. ຜ່າ ແກ ໄນ ທັນ ດວ

Don't dig up a tree making it fall upon thee. [Don't overthrow what will crush thee by its fall].

75. ສຸດ, ຈຶ່ງ ຮູ່ ຈົກ ຄຣົນ ເກດືອ;
ທຸນ ກົດ ເຕືອ. ຈຶ່ງ ຮູ່ ຈັກຄຣົນ ແມ່ວ

It is when finding food insipid that you recognize the value of salt; it is when finding your coat gnawed by mice that you become alive to the worth of the cat.

76. ຜົວຮຽກ ຍັ້ງ ໃຫຍອກນຽກ ອູ້ ໃນໄຕ

To gain heaven or hell lies within our breast and heart. [i.e. It depends on our thought and actions to go to either place].

"In thy breast are the stars of thy fate" (Schiller).

77. ໄນ ເຫັນ ນ້າ, ຕັດ ກຣະ ບອກ;
ໄນ ເຫັນ ກຣະອາ, ໂກ່າງ ພ່າ ໄນ

To cut a bamboo joint [to use as a bucket], without seeing any water; to bend the crossbow before seeing the squirrel. [To act prematurely].

78. ເຫັນ ກັນ ນັບຍ, ວົຍ ເຈົ້າ ຢ້າ

A needle with a small eye should be threaded slowly. [The little (or, lowly) ones should be taught gently and patiently].

79. ຄາ ຂີ ຂອາກ ທ້ອງ ເຕີນ ສິນ
ກາ ໄນ ກວ້ານ ທ້ອງ ເຕີນ ຍາວ

A coward cannot travel very far [because he is afraid of ghosts, etc.]; but a man who is not indolent can push on a long way.

80. ນະກອກ ສ້ານ ຕະກວ້າ

A triple basket of hog plums
 (= an arrant liar). N. B.
 This is an elliptical form of
 the saw :—

ນະກອກ ສ້ານຕະກວ້າ ປາໄຟ່ ຖຸກ

Even if three baskets of hog
 plums were flung at him, he
 would yet remain unhit [i. e.
 he would yet manage to get
 off scot-free with his artful
 misrepresentations].

81. ເໜື້ອນ ກມ ອູ້ ໃນ ຕົວ ບັດ

Like frogs in a lotus pond [i. e.
 they don't feel the fragrance
 of the lotus blossoms, nor do
 they appreciate the charm of
 the place]. *Asinus in unguento.*

82. ເໜື້ອນທັນພີ (or ທະຮະພີ, ຕະຮະພີ)

Like a ladle [which holds food
 but does not work for it and
 is always greasy]. (Applied
 to a loafer, parasite, or useless
 and untidy person). (1)

(1) This is a less contemptuous form of the expressions ຫຼັກ, ຂ້າຍ
 ຫຼັກ, ພັກ ຫຼັກ, viz. "skimmer", and "face of a skimmer", which are
 severe insults. The ທັນພີ is a fine-looking and ornamented ladle, usual-
 ly mother-o'-pearl inlaid ; whereas ຫຼັກ is a wooden or brass skimmer
 and not a "cocoanut spoon" as Pallegoix's dictionary, s. v., has it. The
 cocoanut ladle is called ກະບາງ, and not ຫຼັກ. It is interesting to notice
 that the term ຮັກ, (*tiwak* or, as he spells it, *touac*) is already put on
 record, in the sense of an insult, by La Loubère in 1687. (See his
 "Historical Relation of the Kingdom of Siam"; London, 1693, p. 166).
 From ຫຼັກ, has taken rise the act of ໄໝ ຫຼັກ i. e. "to make the
 gesture of the skimmer" which consists in bending one arm upward, with
 the palm of the hand turned inwards and the fingers folded, so as to re-
 present the skimmer.

83. ພຍາກ ກິນ ປັດ ໂຍ້ ບາກເພື່ອງ
If fond of eating fish go to
Borap'het. (1)
84. ພຍາກ ດາມ ເສົ່າ ໃຫ້ ໄກ ກ.
ໄປ ໂຍ້ ດົບນຸ້
If liking to find the king easily
[or, to enjoy pleasure in the
king's train] go to Lop'h-
burī. (2)
85. ຕ່ອ ທໍ່ນ້ຳກ່າວດັນ, ດັນທດຈຳວ່າຕະໂກ
In thy presence he says *P·kla᷑*
[the fruit of *Diospyros kaki*,
imported from China, which
is sweet to the taste] ; but
behind thy back he says *Takō*,
[the fruit of *Diospyros do-
decandra*, which has a bitter
taste].
“Face-flatterer and back-biter.”
(Tennyson).
86. ຜ້າຜົງ ທ່າ ຮົມ ສໍ ປາກ;
ດັນທດຈຳກິນຍາກ, ເທົ່າອັນ ບາກເພື່ອງ
His lips are smeared with honey;
but what he says after thy
back is turned is hard to gulp,
like *Borap'het* berries [the
fruit of *Cocculus verrucosus*
which, from its very bitter pro-
perties, is used in medicine].
Mel in ore, verba lactic.
Fel in corde, fraus in factis.

(1) I. e. ເບີ້ ໄຕວິຫຼວງ, a famed marsh lying north-east of Pāk-nam P'ho, a few miles away from the left bank of the ໄຕວິຫຼວງ river with which it is connected by a creek. In the middle of it rises the hillock called ເກົາຖາໍ່, and its waters teem with fish of many kinds, while birds attracted by the rich spoil flock about in large quantities. During the fishing season it is frequented by numbers of fishermen, where it is well worth a visit.

(2) This saw must have originated from the time when King Nārāī made Lop'hburī his country residence, whence he started on frequent boating and hunting excursions.

87. ກວ່າ ຄົວ ຂະ ສຸກ, ກາ ໄທນ້ (1) By the time the peas [beans, or groundnuts] are roasted, the tilseed will be burnt. [*i.e.* ere all is in readiness the opportunity will have passed].
“Too late for the fair.”
88. ກັງ ທີ່ ກວ່າງ, ໄປ ທາ ທີ່ ແຄນ To quit a commodious place for a strait one.
89. ເຫນ ກຣະ ຖູກ ອີ່ ກວ່າ ເື້ອ Preferring the bones to the flesh (*i.e.* flatterers to true friends.)
“Catch not at the shadow and lose the substance.”
90. ເພື່ອ ໄນ ໄດ້ ກິນ, ໜັງ ໄນ ໄດ້
ຮອງ ນັ້ນ, ເຂົາ ກຣະ ດົກ ແຊວນ ດອ;
ອໍາເພື່ອ ກົ່າ ໄດ້ ກິນ, ໜັງ ກົ່າ ໄນ
ໄດ້ ລວງພັ້ນ; ເຂົາ ແຕ່ ກຣະ ຖູກແຊວນ
ດອ ດານ The flesh I did not eat, the skin
I did not spread (on the floor)
to sit up in; yet shall I have
to carry the bones suspended
to my neck?
[This means: to do a work
which yields no profit and
leaves only a burden of trou-
blesreward].
91. ຈະ ວ່າ ປົກ ອີ່ ກ່ຽວ, ຈະ ວ່າ ຈົງ
ອີ່ ກດາຍ Daring not to declare it a lie,
while being aware it is all but
truth. [or, In doubt about its
falsity, while not sure about
its truth].
92. ຊຶ່ງ ຜ່າ, ຕ້ອງ ຖູກ ເພື່ອ When buying a fabric thou must
examine the stuff [it is made
of].
93. ໄນ ດັນ, ຈຶ່ງ ຄ່ອຍ ຫ້ານ Wait until a tree has fallen to
skip it.

(1) This adage already occurs in the annals of Ayuthia, vol. E, p. 206.

94. กิน น้ำ แม่น้ำ เท้า พะ ยะ แล้ว Having drunk the water of the Chāu P'hyā (i.e. of the Bāng-kōk river). (Means : having fallen into agreement or sympathy with Siamese ways and ideas).
95. ถือ ห่วง, ห้าม ตัว เอง Holding the rattan rod [the symbol of power] in his hand but to impose on his own self. This means also : to make use of threats or hands to impose respect, instead of the rattan rod — or authority — one holds'.
96. เดี๋ยว ที่ รัก, นัก ที่ ชัง Preferring those for whom we feel attachment and discarding others equally, or better, qualified.
Favouritism ; nepotism ; interested partiality.
97. ฝรั่ง นาง เต่า ชง 1.—literally : A *Farang* (guava fruit) from the Bāng-sāu-thong gardens (in Khlong Mōn, many of which are owned by Europeans). (1)
2.—figuratively speaking : A *Farang* (or more or less Europeanized Siamese) from Bāng-sāu thong (i. e. native of the country).
98. อย่า ร้อง แกร็ค, เดี๋ยง เดือ Do not roar like a rhinoceros or a tiger. (i. e. do not raise the voice more than is necessary; or, scream not for trifles)

(1) Called the *Farang* fruit because introduced into the country by Europeans from its original home, which was America, early in the seventeenth century. In 1687 La Loubère noticed the guayava in Siām, but he says that it was then known to the Siamese as "Louk Kiac," by which he evidently means ถูก ฯลก, i. e. the fruit of the ātāp palm.

99. ນີ້ ນັກ ຈຶ່ງ ປີ້ ແກ້ວ
ນີ້ ສະ ແກ້ວ ຈຶ່ງ ນີ້ ບັວ

It is because of there being birds
that there are nooses and sna-
res;

It is because of there being
crystalline ponds that there
are lotus blossoms.

100. ເຕັຍຮັ້ງ, ກິນໝາຍ (more vul-
garly, ພື້ນ) ຮັ້ງ

The elephant groom must live
upon the elephant's grub (or,
leavings). (i.e. servants
must live of what their mas-
ters live upon).

101. ຮັ້ງ ສາກ, ແດ ຈູ ເທົ່າ,
ທັງ ຂ້າ ເກ່າ ແດ ເມື່ອ ຮັກ
ຂໍາຢ່າ ໄດ້ ໄກ ໄກ ນັກ

Tuskers, poisonous snakes,
Old servants, beloved wife,
Do not trust too much.

102. ຈາກີກ ເສືອ ກີ່ພົ່ງ ບຳ,
ດັກ ກໍາ ພົກ ພົ່ງ ຕາ ຍາຍ,
ຜູ້ໜ້ອ ພົ່ງ ຜູ້ໜ້າຍ,
ຄົນ ເຫຼຸງ ໄຈ ພົ່ງ ຜູ້ໜ້າຍ

It is the practice of the tiger to
seek protection in the jungle;
of orphan children in their
grand-parents; of the buyer
in the seller; and of distressed
people in the magnates.

103. ປາກ ພວນ, ກັນ ເບີ້ຍາ

Sweet at the mouth and sour at
bottom. (cf. No. 48 above).

104. ຖຸ ເຍັງ ຢູ່ ຍັງ ນີ້ ແກວ ທົ່ວ ມາງ

Look at the peacock : he still
has bright eyes left in his tail
feathers (as tokens of his
noble origin). (1)

105. ຄູ ຈຸກ ເຮັກຈາເຊ ບກຍາ ຂັ້ນທ້າ;
ແມງ ທົ່ວ ເຕັກ ເຂົກກົວເປັນຫາ ເສືອ

The house-lizard (*Ching-chok*, or
gecko), is taunted with being
a land crocodile; so is a kitten
said to be the tiger's little
uncle. (i.e. there is a taint of
fierce and treacherous blood
in them, which may tell at
any time). (2)

(1) This is from the ຕຸກ ສີຕ ຕອນ ໝູ່ພົງ, (See No.5, p. 45 above).

(2) This is from the ພິສົກ ຝູ່ານ (See No. 6, p. 43 above).

106. ဘဏ် ဒမ်၊ ရာယပ်၊ ပရာမူတပ် Women are like turmeric and men like lime; when brought into contact with each other, how is it possible to prevent the pink coloration of the mixture? (i. e. their combination, alluding to the lime employed in betel chewing, which is coloured pink by means of turmeric).
“When the man’s fire and the wife’s tow, In comes the deil and blaws it in a lowe” (flame).
107. ည် ဖို ဖော် သံချွဲ၊ အီ ပြေ ဂလား ရန်? Being under the sky, why shouldest thou be afraid of rain? (Being a citizen, why shouldst thou shirk from thy civil duties?)
108. မှုက ကုန် ဖော်ကာ၊ ဓရု ပုံးပါ မန် ပါ;
မှုက ကုန် မလော ဒီ၊ ဓရု ဝါး လ
ပုံး လုံး Listen to the merchant, and (he will flatteringlly tell you) you have yet ten thousand years to live;
Talk with the priest, and you will (find you have sinned enough wherewith to) die a thousand times a day.
109. ဟာ ဟော ပါ စေ မော် A dog barking at dried plantain leaves [when falling to the ground with noise].
“A dog that bays the moon.”
“I’d rather be a dog and bay the moon” (Shakespeare, Jul. Caes., iv, 3).
110. မှု စာ မိုး ဘုံ ဘာ၊
ယော ဇာတ် ဟာ၊ ပါ ဂု ဇာ;
မိုး ယော ပါ စာ ဂျာ (2) Rain falls, but not from every part of the sky; a coolness is diffused on the land and about the hills; but our bosoms get no refreshment.

(1) This is also from the ခိုက်ဂျာ၏

(2) From a popular barcarole (မြတ် ဟော ခြံ့ချွဲ). The expression မှု စာ မိုး ဘုံ ဘာ, ယော ဇာတ် ဟာ, ပါ ဂု ဇာ; မိုး ယော ပါ စာ ဂျာ is also employed independently to mean that favours do not rain down equally from on high; rewards are not dispensed equitably, etc.

111. មាក ឬ គ្រាយ; ហតាយ ឬ ស្វោះ
(1)

Plenty of buffalo dung ; heaps
of elephant excrement !
[Plenty of things, or men,
but good-for-nothing.] "Non
multa, sed multum." (Not
many things, but much),
"Pondere, non numero."

112. ដី ដើរ និតិ, គិត ឬ ឈាន ព័វ ពាយ;
បតុក រើនអិត, គិតឈានរើន ពាយ

If thou hast erred in the choice
of a wife, thou wilt regret it
thy life long ; if thou hast
made a mistake in the selec-
tion of a site for thy dwelling,
thou wilt think of it until
the house falls.

113. ឬ ពី ឬ ឲ្យ ឲ្យ ភាពិន;
ការ កិន ផែវ ឬ កំណ តិន (2)

Knock down snakes to feed
crows, and the crows after
having had their fill will go
back to their own nests.

114. គិ ឬ ឲ្យ ឲ្យ អតុង អក (2)

To strike a snake and only break
his spine. [The snake being
yet alive will follow his per-
secutor and revenge himself,
upon him]. (=To breed a feud
to no purpose).

115. កត ខែង នូយ ពេ ពុ ព័វ,
មោ ព័វ រួច ពេ ឬ ឬ ឬ ឬ ឬ ឬ

To make a breach just sufficient
for one's self, and save only
one's own skin. (To look
after one's own safety, leav-
ing the others in the lurch).

(1) This is in allusion to the fact that buffaloes and elephants void large quantities of dung. Thence the (Khmér-derived) expression ធម៌ ករោ ឬ ឬ (for *Ach Krabei*) corrupted into ធម៌ករោ ឬ ឬ meaning, lit., "buffalo dung"; but actually, "Much but worthless."

(2) See note at foot of p. 12, above.

116. កូល ឲ្យ ព្រះ ពុទ្ធទី អារី មាត្រា
Wait until Arya Maitreya (the next Buddha) shall attain Buddhahood (and come to enlighten the world). "Ad Graecas kalendas"—Suetonius. (At the Greek calends; i.e., never). "At latter Lammas."
117. កូល ឲ្យ នាំ បានកូល ឡង
Just wait until the Bāngkok river dries up. "Wait until the week which has two Thursdays" (Ital. saying).
118. ឃុំ នឹង ខ្សោយ ពេជ្រ ពេជ្រ នឹង អាមេរិក,
ពេជ្រវត្ថុ នឹង អាមេរិក.
When the snake shall have horns, the tortoise whiskers, and the monitor lizard a crest (caruncle).
- "..... sooner earth
Might go round heaven, and the
strait girth of Time
Inswathe the fulness of Eternity." (Tennyson)
119. ខ្សោយ ឃកន ចុងក្រ ឲ្យ ដោក ប្រើយុ
(1)
To barter heart of sandalwood for ghee. [To seek filthy lucre by ludicrous expositions of the sacred texts. Said of monks who, in order to please their audience and obtain bountiful alms, recite some stories, e.g. the Mahājāt, etc., in a play-actoristic style, accompanying the recital with all sorts of antics].
120. លេងឈុំ ឲ្យ ឈុំ ឱ្យ ឲ្យ ឱ្យ
ឱ្យ ឱ្យ
Like a snake perceiving the udders of a hen, or a hen seeing the feet of a snake [limbs which, of course, do not exist in the animals just named]. Said of a very keen-sighted or eminently sagacious person, who can soon discover the way to get out of a difficulty. Acute in penetration, and full of resource.

(1) The term ប្រើយុ, omitted in foreign dictionaries of the Siāmese language, means *ghee* and, by extension, any fatty or oily substance. It is the Khmēr word *preng*=fat, oil.

121. ท่า เป็น คม ใน ผ้า (1)

To conceal the keen blade in the scabbard. "Hiding his light under a bushel." "An iron hand in a velvet glove" (Charles V.).

122. ธรรม ถูก ต่อ ชาติ,
มาระย่าด้วย ต่อทัว (2)

Descent [or, the family] reveals the caste [lit., birth], but demeanour proclaims the man.
"Manners make the man."
"Vultus est index animi." The countenance is the index of the mind.

123. ผู้ร่วม ชีวิตรัก นก

A guano Farang; or, bird-fertilized European germ (in allusion to germs transplanted by birds to foreign countries through their excrement). This is a disparaging term applied to Eurasians, corresponding to our "Half-caste," "Chee-chee," and "Lip lap."

124. ปาก ว่า, มือ ถึง (3)

No sooner has the mouth spoken than the hand reaches out (i.e. hits, or strikes the blow).

125. โซก หัว, แต้ว ดูบ หลัง

Stroking your back after having filliped your head. (A kiss after a kick).

(1) This expression already occurs in K. L. Hāwat's "Memoirs," p. 81.

(2) This is one of the half-dozen or so lot of sayings quoted in Pallegoix's dictionary, where it is mistranslated: "Nobility is known by the birth and probity by morals" (see s. v. ត្រកុតា).

(3) ໄត ពី ផែវ, ปาก ว่า មួយ កំ — Whenever getting an opportunity, action immediately followed after the word' (lit. "no sooner had the mouth spoken than the hand reached, or struck.")—K. L. Hāwat's Memoirs, p. 47. ปาก ว่า កំ មួយ កំ also occurs in អាយុ ចិន, fasc. I.

126. ພວະ ສຸງຍະ ໄນ ກອບ; or,
ຕາມ ໄນ ລອ ທ່າ.
The Sun does not wait...
The Solar orb does not tarry.
“The sun-steeds of time, as if
goaded by invisible spirits,
bear onward the light car...”
(Goethe)— “*Tempus, fugit.*”
“*Fugit irreparabile tempus*”
(Virgil).
127. ເກັນ ນ້າ ດາຍ, ດາຍ ປ່າກ, ວອນ
ຜູ້ ບັນ
To gather up other people's
spittle or breath. [To pick
up other people's utterances
or effusions].
128. ເຫຼາ ດັວ ຂັນ ເໜີ້ວ ດົນ (1)
To exalt one's self above the
wind. “To raise one's self
into the seventh sky.”
129. ໄນ ກດັວ ສັກ ເທົ່າ ກົ່ງ ເກຍາ (2)
Not afraid even as much as half
a hair.
130. ຖັນ ປຳຕາ, ໃຫ້ ຖຸນ ທ້ວ
When catching fish, seize them
by the head. “Seize the bull
by the horns”.
131. ທ່າ ຜິດ, ອິດ ມີ ຊອມ,
ເຂົ້າ ດອນ ດາຍ ເວັງ (3)
He who wrongly acts and wrong-
ly plans,
Gets caught and perishes in
his own net [lit., bow-net].
“Caught in his own trap.”
132. ແມ່ນອັນ ການ ເປັນ ນັກຮັດລັກ ຕິරູ່ມະນຸ(4)
Like a bird with two heads.
“Double faced”; duplicity.
133. ເຫຼາ ໄນ ໄກສ ກົດກົນ ໄກດ
ທີ່ໃຫ້ ນາ;
ເປັນ ຂາຍ ເໜີ້ວ ກັນ (4)
Where has he ever eaten iron?
—he is a man just like our-
selves. [i.e. He is not of iron,
but of flesh, and therefore
vulnerable to weapons].

(1) Op. cit., p. 78.

(2) Ibid., p. 77.

(3) This adage is already quoted in the *ພັນຍາວັດກາຣ ເໜີ້ວ* or
“Chronicle of Northern Siám,” as being an old one in about the middle
of the fourteenth century.(4) Both these are culled from historical memoirs of the seven-
teenth century.

134. ກັກໆ ໄທ້ ສົນທິ ຄົກໆ ໄທ້ ຕາຍ If he loves thee, heartily requite his affection; but if he betrays thee, bring about his destruction.
135. ເປັນ ປະກູດ ທັນ ພ້ອມ ກາ ນຸດໂກ He is like a big basket (such-as used to store paddy in) besmeared (on the outside) with cow-dung. [= Big and useless]. * "Grosse tête et peu de sens."
136. ໂຕ ເຫຼວ ພ້ອມ As big (and stout) as a huge paddy basket. [= Big but worthless. As big-bellied as a cask]. *
137. ປຳາ ຮ້າ ອອ ກົດືບ ບັງ Pickled rotten fish [a Lău relish] wrapped up in the petals of a lotus flower. [= A vile thing in a fine wrapper]. †
138. ຕືບ ດີນ ກ້າ ໄນ ເຫຼວ ນາ ມູນ Ten [kinds of] wares [or, sorts of merchandise for sale], are not worth one fertile paddy-field.
139. ກ່າ ນາ ບານ ອົດັງ ການ To cultivate paddy-fields on the peoples' backs. [= To live at other people's expense, or by the fruit of their labour. To be exactious or extortinate].

* ພ້ອມ is a big-bellied basket made of plaited bamboo laths and besmeared on the outside with cow dung in order to protect it from the invasion of insects, and also to prevent the paddy stored in it from falling out through the interstices. The ພົດໂກ is a still bigger circular enclosure used for similar purposes.

† Cf. the Lău proverb No. 3, Appendix D, below. ປຳາ ຮ້າ is the malodorous concoction made from half-putrefied pickled fish of which the Lău people are so fond. It forms the staple condiment for their food. Petals of the lotus flower are used as wrappers for cigarettes made in the country, and for other articles intended for the fashionable classes and the élite.

140. ຂົດ ໄກ, ເປັນ ພຣະ, ສະນະເປັນ ນາງ By restraint one may become a saint [or a Buddha]; but by overcoming righteousness [*i.e.* right by might] he turns into a devil. [= Restraint leads to sanctity, but victory (or success) to devilry]. " Success tempts many to their ruin".

—Phaedrus. "*Fortuna nimis um quem foveat, stuatum facit*" (Fortune makes a fool of him whom she favours too much).

—Publius Syr.

" Fortune makes him a fool whom she makes her darling."

—Bacon.

141. ນາງຄາ ເປັນ ກະສົ່ວ, ເມື່ອ ຈະຕາຍ
ກໍ ທັນ ດ້ວນ ນ້າ ດາຍ ໃຫ້ ບຸກຮ່າ
ນັ້ນ ກໍ ຮັນ ນາງຢູກ ກະສົ່ວ ໄປ
ເທິ່ງອັນ ນາງຄາ

If the mother be a witch, when on the point of death she must spit [in the month] of her child, so that it may thereby receive in heirship the power of witchcraft possessed by her, *

142. ໄທຍ ເຕີກ, ເຕີກ ດໍາ, ມອງຍ ຈາວ, [Beware of] dwarfish Thai, dusky Chinamen, fair complexioned Mōñ, and tall Lāu.

* Spoken by King Phra Buddha Löt-lā (r. 1809-1824) according to the ໜັງສົ່ວ ຂາງ ພຣະກົມ or ສູກສົກ ສົ່ວ ລ້ວ by Chau Ph'yā Mahindr, p. 108. (See Appendix A, II, No. 15, p. 47 above). It is commonly believed in this country that such is the way by which witches transmit their occult powers to their descendants; and it is held that unless they do so at their life's end, they would be doomed to die a slow, excruciating death.

143. ทำ เครื่องสื้ พาโฉ To play the [rôle of the] wicked Nawāb. *
144. หมอบ ช้าง กี ตาย ด้วย ช้าง, The mahout dies[killed] by elephants; the crocodile tamer by crocodiles; and the snake-charmer by serpent bites.
- หมอบ จระเข้ กี ตาย ด้วย จระเข้.
หมอบ งู กี ตาย ด้วย งู.
145. สอน ให้ จระเข้ 游 น้ำ To teach the crocodile to swim, [or] teach to eat with the right hand +
สอน ลง ให้ เป็น เจ้า มือ ขวา = "To teach one's grandmother to suck eggs."
146. บพ กับ พ. ท กับ เจร To pray the gods—and devils.
"To light a taper to God and another to the Devil!"
147. ยก มือ เป็น ผัก กว To uplift both hands podwise (i. e. with the palms joined in salutation; =To salute, to make obeisance, pay respect
148. ยก ข ช้าง ยัง ยิ่ง บัน To boast of prowess in elephant riding, or of excellence in marksmanship. [=To brag of superior attainments; to be a fanfaron].

* This alludes to the villain of the "Siri Vijaya Jātaka" (សិរិ វិជ្ជា តាតកា), a well-known spurious Buddhist Birth-story of Lāu origin. The villain, an exceedingly wealthy but roguish individual, is surnamed Setthī Phālō (Setthī Balo), i. e. "the perverse chetty (or nabob)" on account of the knavish tricks he plays upon his fellow-men. One of these is, for instance, to accuse one of wilful intent to rob after having invited him to his house. Hence the above saw: "to act like the Setthī Phālō" for "to behave perversely." This already occurs quoted in Khün Liang Hawat's Memoirs, p. 48, under a date corresponding to A. D. 1680 circa. និង លិ, "to take handfuls of cooked rice with," etc. Only the right hand is used for such a purpose, the left being deemed unclean.

149. เอ้า หัว เป็น นัง กุ, เอ้า ท้าย เป็น นัง กะ To mistake the prow for the stern, and the poop for the dragon head. [=To jumble wilfully or not; to confound one thing with another]. *

150. เหมือน คน เป็น, คน ไม่
นัง เป็น เป็น อู' Like a *Büa* savage or a dumb man [=Speechless, unable to utter a word].
Sitting silent like a *Büa* savage.†

151. ปาก ว่า ปาก ไชย, หัว ใจ เชือก
คบ The lips [lit. mouth] talk most affably; but the heart is bent on cutting your throat. Cf. No. 41 above.
ปาก ว่า ไม่, แต่ ใจ คิด เชือก
คบ The lips [mouth] say: Oh ! no; but in his heart he plots to cut your throat.
[a variant of the above in the poem หลาไว้ชัย, คำ fasc.I.] §

* This adage dates back to the days of junk trade with China when Royal Siamese trading junks (ดุกราก) bore the figure of a Chinese dragon painted on the head, and that of a phoenix depicted on the stern.

† Allusion to a legendary savage tribe the members of which have the lower limbs rigid, not articulated; that is are devoid of knees so as to be unable to bend the legs. They are said to be black in complexion, extremely shy, and unable to speak; also, to live on trees, somewhere in Northern Siām, and in the Malay Peninsula at the headwaters of the Kelantan River. Some Siamese think they are a species of animals; others believe they are human beings. The legend has, doubtless, originated from some exaggerated account of Negrito or Negritoid tribes, such as the Semang (who are, however, more usually termed นาง Ngoh, i.e. "woolly-haired") in the Malay Peninsula; the Chong or Khā Ut (ช่อง, ช่า อุต) on the East coast of the Gulf; and the Phi-pā (ฟี ป้า) in the North of Siām. The latter are said to be tree dwellers; the Pōrr or Eastern Chong though not exactly living on trees, are wont to erect their huts on tree stumps; and some of the savage tribes in the Malay Peninsula are said to have arboreal habitations.

It would be very interesting to investigate the origin of the *Büa* myth, and to identify the tribe that has given rise to it.

§ A new versification of the old ດຣ ເຊື້ອ ໄກ story, by King F'hrah Buddha Löt lā; composed about the beginning of the nineteenth century.

152. พุ่ง หอก เข้า รถ

To fling the javelin into the bush
[= to strike at random, unconcerned as to whether the mark will be hit or not, metaphoric for carelessness, utter negligence in dealing with a matter]. *

153. กิน เข้า ค่า

เข้าเกย กิน เข้า ค่า ໄວ มาก แต้ว

To partake of food in the evening. [=To behave dishonestly in secret, when others cannot see. Hence, "to take a bribe in secret"]. †

154. พระสัมทูร์ ตี พอง ; or ,

พะ นห ด សัมทูร์ ตี พอง

Neptune strikes out its foam.
[=the sea is agitated and foamy; a heavy sea, all white and foamy].

155. เห็น ช้าง ๕ ๆ ตาม; or :

เห็น ช้าง ๕ ๆ ตาม ช้าง ; or :

เห็น ช้าง ๕ . ๕ ควย ช้าง . ๕
หัก ไก (less polite form).

Seeing an elephant dung, to imitate it. [=To ape the doings of those in high station, or in wealthier or more powerful situations.] Seeing an elephant dung and doing like it, one may harm himself. [free transl.]

'Inops, potentem dum vult imitari perit' (Phœdrus).

156. เห็น เข้า ชี่ กำ หาม, ท่า สาม
มือ รัด กัน;

ให้ คน หมาย ไม่ กิດ เจียน ณ

Seeing one riding on a litter, to grasp one's rump with three hands [from envy], Instead of endeavouring to moderate one's self;— thus arousing the public's contempt. [=To elate above one's own rank; to be over ambitious].

* I find this saw in a Siamese official report dating from A.D. 1801.

† From the same report of 1801. To take food after mid-day is forbidden to devotees who have taken the religious vows, such as Buddhist monks, novices, etc.; thence the origin of the saw.

157. ឯក កំពើ តាម កំពើ មិន តាម; យឬ
ជី ខោ កំពើ ចុំ រាក់ មិន ទុំ
If the end of one's life-span has
not yet come, he shall not die;
even if he goes into the thick-
est of danger he shall not
come to grief.(A fatalistic
saw).

158. ឲ្យ ការ អវក គឺ តាម ឲ្យ កែត;
កីង សេវ វីរ កំ បេន ឲ្យ
Let me be precipitated into hell
or be overtaken by the convul-
sions of death; happen what
will [I do not care]. A com-
mon saw.
“*Ut quocunque paratus*”.

159. ឲ្យឃុំ រាម ហា រាយ; ធមួយ ធមួយ
កំ ហា រាយ
A pretty girl can be easily found;
but braves are rare. *

160. ឲ្យឃុំ ដើរ តុំ សាន ឱន អាមូ
(កង តែ ហាយ ស្តូយ ឲ្យ ចាញេ ឱន)
Like a boat foundering in a
pond : the valuables in it are
not lost [as they can always
be recovered.] †

* This might be dubbed a *doubly-historical* saw. It is first recorded as having been uttered by the great King Nārai (r. 1658–1688) in connection with an escapade of one of his nine old trusty pages, P'hißen by name, and now Chāmūn Rājamat and second in command of the R. Body-guard, when it was discovered he had been guilty of an amourette with one of the palace-ladies. Thanks to the bravery he had previously displayed on the field, the adventurous knight was generously pardoned and became later on governor of the Khōrāt province.

About the beginning of the nineteenth century, a similar incident happened in the Wang-Nā (“Second King”)’s household. Thong In, the old page implicated in the intrigue, then holding the title of P'hyā Kralāhōm Rājasenā, was in his turn pardoned on an analogous plea, and only the guilty lady was punished by being expelled from the King’s household.

† Adage recorded as quoted by King P'hrāh Nāng Klāu in 1838.

161. ດາວ ນວຍ ນໍາ ໄພ

A monk frocked before the funeral pyre. [= A tyro, a greenhorn]. *

162. ຕັບ ຖູ້ ຂ້າງ ພາກ

To catch hold of a snake by the tail [instead of by the neck or head so that it may not turn round and bite, thereby compelling the inexperienced holder to set it free]. To lay hold not fast, or by the wrong end. The reverse of No. 180 above.

163. ດັກ ອິນ ນໍາ ກິນ ໜ້ອງກໍາ

Satiated. kine, stop; grazing.
[= Even a poor man, so long as he has enough to live upon, will not care to work for wages, or to perform toilsome labour].

164. ຂ້າງ ແຕ່ນ ອຸ່ຍ່າຍຸກ (ນຸກ) ພາກ +

Don't pull the tail [in the endeavour to stop] an elephant who is rushing forth. [= A puny man cannot pretend to overcome a powerful one: it is tantamount to attempting to stay a rushing elephant by pulling at its tail].

* From the custom, in the event of the death of a parent or elder relative, for a lad to enter the holy orders as a novice (Sāmañera or Nen) on the very day of cremation, so as to procure "merit" to the deceased. Such a step is termed ແຕ່ນ ນໍາ ໄພ: "to forsake the [sensual] world in front of the pyre." Often the seclusion lasts a short time only—three to seven days—during which period the neophyte cannot possibly acquire any particular canonical knowledge. Hence it is said of such a man: ເປັນ ດາວ ນວຍ ນໍາ ໄພ "He has been ordained at cremation"; and the expression is figuratively applied to shallow-lettered people and is commonly used to denote a tyro, a greenhorn. It already occurs in ພາກ ຖູ້ ຖູ້, circa 1700.

+ The saws so marked are culled from the versified story of ພາກ ດູ້ ຖູ້ composed about A. D. 1700.

165. ແມ ກາ ເຕີຍ ດຸກ ນກ ກຣະເຫວຳ
ໝາ ກຣະເຫວຳ ເຕີຍ ດຸກ ກາ *

[Like] a hen-crow rearing the young of the cuckoo,
Or a hen-cuckoo rearing young crows.

[=Bringing up a child who, when adult leaves his adoptive parents or guardians and away he goes according to his liking, just like young crows reared by hen cuckoos or young cuckoos reared by hen-crows]. †

166. ກູງ ທອງ ວັນຍ ຖັງ; or,*
ໝາ ທອງ ວັນຍ ຖັງ; or,
ພົມ ທອງ ວັນຍ ຖັງ;

My hundred catties' weight lump of gold! [=girl or boy worth a hundred catties' weight of gold. Terms of endearment applied by parents to children, and by husband to wife and vice versa, corresponding to our "Dearest", "My darling," etc., only put in a more tangible and practical form, almost capable of making one believe as it were, that they are the outcome of the train of thought prevailing in the present utilitarian age].

167. ທັກ ຂ່ອງ ພັບ ແກ້ ພົມ ດົກ; and
ທັກ ຂ່ອງ ແກ້ ພົມ ໄປ *

To cut out an opening just large enough for one's self to make his escape [leaving comrades in the lurch]. ‡

* All saws so marked are culled from the versified story of ພາມ ດູຖາຍ, composed about A. D. 1700.

† Eggs of the crow and the cuckoo are much alike, almost identical ; hence very often the hen-cuckoo deposits hers into crows' nests where they are hatched by the hen-crow, and vice versa. This fact is frequently alluded to in Indū literature, among others in the early Buddhist "Jātakas" (Birth-stories). It also became proverbial among the Romans, whence the saw: *Astutior eccycye*, "More crafty than the cuckoo."

‡ Cp. No. 115 above.

168. ผัว กิน เมีย
เมีย กิน ผัว
- A husband eating off his wives;
and : A wife eating off her husbands. [Said of a husband that buries several wives and of a wife burying several husbands]. *
169. ผัว ไม่ อาย, อย่า ไป ตู้ บ้าน
เรื่อง ท่าน
- Don't enter a married lady's house while her husband is absent. [For trouble is sure to ensue to the intruder].
170. ปดูก เรื่อง ก่อ อบ กอ; also:
ปดูก เรื่อง ก่อ อบ กอ,
ปดูก หอ ตับ ตา
- To build a house over stumps.
To build a house above stumps.
To erect a mansion with the eyes shut.
[= To court a lady already engaged, wedded to others, or who, though living separately from her husband has not yet been formally divorced.
Such an act is sure to bring misfortune on the intruder]. †

* Among other instances, a governor of Nakhon-Nayok during the third reign (1824-1851) was nicknamed จ้า คุณ กิน เมีย, or นักนายก กิน เมีย, the "Lord wife-eater;" and "The wife-eating governor of Nakhon Nayok," because no less than eight of his minor wives who had had children died before his turn came.

† To build a house over a place uncleared from stumps is considered highly offensive to the *genii loci* or tutelary deities of the soil (เจ้า ธรรโนม尼 ภูมิ เทพกาที ออย ไน แม่น ดิน). Hence it is considered very unlucky, and the practice is deprecated. It is only wild tribes, with simple notions that do so. Cp. for instance above, note to No. 150.

171.	แมกเมือง ไลง ไทยเมืองลัง	หมายความ ไพร คุณ บ้าน ใหม่ คน ไชยยา	Malays of Kedah. จ. urs, [like] Siamese of Ligor [the dogs of Chinese of Bán-Dōn] the Bo-tree Natives of C'haiyā headland.
			[= Artfully meek when in distress, and unruly when satiated].
			"Jeshurun waxed fat and kicked." —Bible.
172.	ผา พื้นที่ ทำ รัก ภ่า พอ ต๊ะ	The little bird builds his nest just sufficiently large to contain him. [=One must live accord- ing to his means].	
		"Cut your coat according to your cloth."	

* This jocular saw which, as we are going to see, originated in the C'haiyā district, is a wide-sweeping one, taking in a good portion of the Malay Peninsula. The บ่อต้น [Bo-tree] or Bo-tree headland, is a sandy spit or tidal islet in front of C'haiyā town, by the left bank of the river where trading boats occasionally moor and people go a-hunting or a-fishing. There are no dwellings, but only a sālā or rest-house. Upon it, however, live a goodly number of half-starving dogs, the descendants of animals abandoned there. Although somewhat ferocious as a rule, as soon as a boat comes and moors by the bank, they affect very meek moods, so as to curry sympathy from the new arrivals, and thus obtain fair allowances of food. But after they have got their fill they at once resume their haughty airs, and bowl and bite freely at their benefactors. If the people in the boats by oversight leave any food unguarded, they have the cheek to snatch it away under their very noses. Far from such is, however, their behaviour when hungry. Hence, local wags of old came to the conclusion that although behaving unbecomingly, those animals do it wily and craftily and only when opportunity tempts them; so that after all there is, one might say, shrewdness and method in their bad manners. Hence they concocted the above parallel, which, though very bitter and caustic, originated—it should be added—in different times, and probably at first applied only to C'haiyā, a rather unruly district at some periods. The wider application to other districts as well, was probably the work of some one desirous of lightening the burden of the aspersion cast on his fellow-countrymen, by causing the people of other districts to bear a share of it.

173. ອັກ ໄນ ກິນ ທ່ຽວ, ຂຍ່າ ອຸນ ເຊາ

When an ox refuses to graze,
don't compel it to do so [lest
it may kick or otherwise harm
you].—Don't force another to
do a thing against his will,
for harm may thereby come to
you.

174. ອະ ຖູ ທ່ຽມງົງ ຕ້ອງ ຕຸ ພົມ;
ອະ ບູ ໄທ້ ແພ ຕ້ອງ ບູ ດີຈ ຍາຍ

To know a girl thou should'st
examine her mother;
To know her more intimately
thou should'st push the inquiry
back to her maternal grand-
mother.

175. ຂ້າງ ນອກສຸກໄສ, ຂ້າງໃນເປັນໂພງ

Splendid without but empty
within. [Like the apples of
Sodom : lovely externally, but
within full of ashes.]
“ Like to the apples on the
Dead Sea shore,
All ashes to the taste”—Byron.

176. ຜູກ ຄອ ຂອງ ເຊາ ເປົດໆ ພ *

To fasten a weight to his neck
to no purpose. [=To burden
unnecessarily with a thank-
less task]. †

177. ເຂົາ ຂົວຕາ *

Master of life [and death].—The
King [as being the arbiter of
life and death of his own sub-
jects].

178. ວັກ ອົບ, ໄທ້ ຜູກ; ວັກ ດູກ, ໄທ້ ຕີ

If thou lovest line, tie them ;
if thou lovest children, beat
them [when at fault].
“ He that spares the rod spoils
the child.”
Qui aime bien, châtie bien.

* These are culled from papers of H. M. the late King Mongkut.

† An allusion to No. 90 above.

179. ให้ ใจเจ๊ ก็ กว่า ให้ ปลา Better to be bitten by a crocodile than nibbled at by a petty *sins* fish [=Better to be scolded by a superior than to be tutored by a dependant or an inferior to us in station].
- ชีวิ ทกน *
180. ว่าย พา เข้า หา ใจเจ๊ To swim towards the crocodile. [= When there is no other way of escape, better to take refuge with the mighty, however perverse and cruel they be than to suffer total ruin].
181. น้ำ ตึก หยังไถ น้ำ ใจ หยังยาก;
or: น้ำ ตัก หยังไถ หยัง น้ำ ใจ ไม่ ถึ้ง Of water one can sound the depth, but the human heart is unfathomable.
182. โกร หลัง แผล แต่ เหน ใจ [Like] an ox with a sore back, at the sight of a crow. [Is afraid that the crow may come to peck and tear the sore in order to search for maggots].— One who has done wrong is always inclined to suspect, even in the most inconsequent words spoken by others, veiled allusions to his misdeed, and thus lives in perpetual fear of being exposed.
183. ศิบ ร้า ไม่ เท่า ชั่วนาย Ten [volumes of] theory are not worth one of practice. “An ounce of practice is worth a pound of preaching.” “One thorn of experience is worth a whole wilderness of warning.” (Lowell)
184. ไม้ ไม่ งาม นัก กะรอก เท่า It is the finest bamboos that are as a rule pierced by squirrels. [= It is the prettiest girls that are most exposed to the wiles of the male sex].

* About the smallest kind of river fish.

185. ตุ๊กแก ร้อง นัก ชัก ให้ จู เผี้ยว
มา กิน ตับ *
By making too much noise the
Tukkē unconsciously warns the
green snake to come forth and
gnaw its liver. [=By talking
too much about his riches or
boasting too much of his pro-
wess, one will end by getting
robbed or solemnly licked].
“It is the frog's own croak
that betrays him.

186. ท้าว สาม ศาก พญา งาม
นาง ไป จะ ให้ ชุม ดูก รัก †
Old king Three-eyed, the doting
fool, will in due course
behold a beloved descendant.
[Said of besotted old men
having children or descen-
dants who cannot possibly be
legitimate].

187. อย่า ไว้ ใจ ทาง อย่า ใจ คำ;
จะ คุณ ใจ เอง
Don't rely too much on thy own
knowledge of the road, nor
put blind trust in other peo-
ple's [faithfulness to thee];
or else thou mayst find thy-
self in trying straits.

* The popular belief about the house *Tukkē* (*Gecko verticillatus*)'s liver keeping on growing in size until the green snake comes to the rescue and gnaws at it, is a very old one. La Loubère was one of the first European travellers to notice it, when he came to Siam in 1687. He says: "What they report of a sort of lizard named *Toc-quay*, proceeds from an ignorance and credulity very singular. They imagine that this animal feeling his liver grow too big makes the cry which has imposed on him the name of *Toc-quay*, to call another insect [*sic*] to its succor; and that this other insect entering into his body at his mouth, eats the overplus of the liver, and after this repast retires out of the *Toc-quay*'s body, by the same way that he entered therein." ("Historical Relation of the Kingdom of Siam"; London, 1693, t. I, p. 16). Owing to such a popular belief, the name *Tukkē* is employed to scare naughty children. The mere uttering of it in their presence makes the little ones to take fright, if not even to break into tears, and behave more becomingly for the time being.

† Allusion to a well-known character in a popular story and play. The doting old king was exceedingly fond of a daughter of his of whom he admired and extolled the virtues. But it came to happen that the girl fell into the snares of a paramour and regaled her royal father with a grandchild of whom the besotted monarch welcomed the advent with joy.

188. ເຄື ນົບ, ທົດ ກໍາກ

All right, the patties are welcome. [= Agreed ; the matter is settled. The girl's hand is granted].

189. ມາຍ ໄນ ກາຕາ ປ່າ

To form designs upon the tree in the forest.

[Disappointment is likely to follow, as some one else may, in the mean time, cut down the tree for his own use].

"Never fry a fish till it's caught."

190. ຫ້ວງ ຕັ້ນ ທັງ ດັວ, ເພາ ໃນ ນວັນ ປຶກ

To screen an elephant's carcass with a lotus leaf. [=Adducing frivolous arguments in justification for an enormous fault].

191. ກອກ ແກ ບັນ ປົດຍ ໄນ

To cast the fish-net on the stakes. [=To waste time and labour in a wrong direction. To miss the mark, or do something not to the point].

192. ເຫຼື ຜ້າ ພົກ, ໃປ ຜວຍ ແກ

To pour off the chillie sauce in order to go in for the currie. [= To give up a little job (or petty situation one holds) for the sake of a more profitable one].

* Said to be a corruption of the Lāu phrase ເຄື, ນົບ, ທົດ ກໍາກ!

The ກໍາກ ກໍາກ are Lāu patties made of minced meat, pork, fish, etc., seasoned with pepper and ginger, with the addition of a pinch of the inevitable Plā Rā (see above, note to No. 137), well mixed together and wrapped up first in leaves of the *Alpinia galanga* and then in banana leaves in which they are cooked on a smouldering fire or under ashes. Hence their name. They are used as ceremonial offerings to the parents of the girl whose hand is asked in marriage. Their acceptance signifies that the suitor's demand is granted. From such a custom the above phrase has come to be employed in a generic manner, especially among the Siamese, to signify agreement, just as we say : "all right," "agreed," or "settled."

193. ចុប បតាគ សោរ ដី

To grasp at fish with either hand at one time. [=Wanting to grasp too much at a time]. “Grasp all, lose all.” “He who grasps at too much holds fast nothing.” “*Duos qui sequitur lepores neutrum capit*” (He who follows two hares is sure to catch neither).

194. ចុប អង្គ បន្រ ទម្ងក;
 ចុប ខោ បន្រ អង្គ

Stroke the face, and thou wilt fall in with the nose ; Stroke the knee, and thou wilt fall in with the leg.

[= To be confronted by obstacles in every direction. Unable to deal with matters with a strong hand, for fear of offending some one or other. Having his hands tied by considerations of an opportunistic or sectarian nature].

195. ឃួក តេប, ពីប នេរ

Squeeze (or press hard upon) thy own finger-nails, and thou shalt feel pain. [=Don't wrong thy own kinsfolk, or else afflictions will befall thee].

196. ការ បនិគ សោរ ការ ពេន

The blind pretending to have seen for himself. [= There is nothing worse than the blind, who having heard a report, repeats it with conviction as if he had actually seen for himself taking place the facts alleged].

197. ពុនហា ការ បនិគ

[Bunnan] passion (attachment) is blind.

198. វា នាក, យាក នាក ;
 វា នូយ, ពតុយ វា កាយ

The talented does delicate, slow work ; whereas the ignorant has to drudge on in anguish.

199. ก หาน จ ว; ช ว หาน เส า

The astute [workman] only carries the gables (or trusses); while the simpleton carries the posts. *

200. ฝ นอ ก ก อ. ด า ไห ญ

The tree growing outside the clump attains a larger size. [=A lad not under the control of parents or guardians is bound to elate and fool at pleasure].

201. ค บ ค น ต น ท ร ค บ ต ว;
ค บ ค น ช ว ก ป ภ า ห ย †

Association with good companions brings prosperity; But intercourse with the perverse leads to ruin.

202. ม ตร จ ต ร, เ ว า ก ม ตร ใจ บ ร ง †

Be kind [or, friendly] to others, and they will in their turn be kind to thee. [Or : Show a friendly disposition towards others, and they will do the same towards you.]

Si vis amari, amo. (Seneca).
“The only way to have a friend is to be one”. (Emerson).

203. หน บ น ร ย น เ ล ป ให ว า ก ด ว
†

It is like painting the figure of a tiger wherewith to scare the kine. [=Vain intimidation. Useless threats].

204. ก ฝ ได เ ห า ห น, เ ด น บ น น
ค ร ค น นา ได †

He does not possess the supernatural powers of travelling through the air, walking on the surface of waters, or journeying underground.
[=He is no more than we are : a mere man, made of about the same stuff as ourselves! Cf. No 133 above.]

* The gable or truss of the old fashioned Siamese palm leaf thatched house is far lighter and easier to carry than one post (made from hard and pretty heavy wood).

† Culled from the Bangkok Annals, 3rd reign (1824-1851) by Chāu P̄hyā Dibakarawongse (1812-1870).

205. ດໍາຍາ ເຄີຍາ ນໍາອອນ ບ່ອນ ໄດ້ * Don't rear worms that gnaw thy own entrails. [=Do not keep dishonest people about thee that are likely to bring about thy own ruin].

206. ແມ່ ການ ປາກ ຕາ A female beauty *wounding* [*i. e.* dazzling] the eyes [of the male sex]. —An irresistibly beautiful woman. A most charming, fascinating beauty enslaving all male hearts. A queen of beauty. A Venus, or Phryne.

207. ດັບ ຕູ້ ອຸນ, ເປັນ ຕາ Striking at him until his eyes were sewn up. [*i. e.* until the other got a black eye, or had his optics blinded]. N.B.—
ເປັນ ຕາ = to shut one's opponent's optics by a blow. To inflict a black-eye.

208. ພົດ ດັງ ປາກ, ເສີບ ສິນ;
ພົດ ດັງ ດືນ, ດົກ ດັນ ໄນ A slip of the tongue may cause the loss of one's fortune;
A slip of the foot may cause one to fall from the tree.

* This is, more likely than not, the correct original and translation of the proverb quoted by John Bowring in his "Kingdom and People of Siam" (London, 1857, vol. I, p. 285) to the following effect:—"Nourish no worms that eat timber: *i. e.* Be cautious in the selection of your friends."

APPENDIX D.

INITIAL LIST OF LAU PROVERBS, SAWS, ETC.

Being wholly unequipped for this task which, I may incidentally remark, exorbitates the range contemplated for the present paper, I shall limit myself merely to quote here such saws as I can recall having met with in the course of my readings of Lāu MSS., chiefly historical. This I am induced to do with the twofold object in view of not only offering fairly old specimens of Lāu sayings of undoubted genuineness and, in some instances, of an ascertained date, but also of having a start made towards the compilation of a bulky enough list of similar fragments of Laosian lore, to the carrying on of which task it is to be hoped all those possessing better facilities for inquiry and opportunities for collection may readily contribute. I trust that the few specimens here subjoined may furnish a fairly good idea as to the importance of having this initial list increased as soon as possible, and convince the reader that it cannot but prove highly interesting and well repay the trouble spent in its compilation. So, may further research be stimulated thereby, for the field lies so far untilled and offers full scope to more than one maniple of willing labourers.

1. ເກົ່າ ພູ; ຂ້າ ພູ; ແກ້ມ ນໍາ ຍັກ
ກັນ ນໍາ *
(C'hieng-Mai Chron.—date :
1340-50).

The master is in a hurry, so is his groom; and thus the latter thrusts the bit into the pony's backside. [= "What is done in a hurry is never done well." *Festinatio tarda est* (Haste is tardy.) "The more haste the worse speed" etc.].

* This is in allusion to a laughable incident that occurred in connection with a practical joke played by King Kham Fū of C'hieng Sün upon a pal of his, a certain Wu Hong. The former had sent two pocklings of his to the latter's house for the purpose. The trick was rather sharply resented by Wu Hong who, having discovered it just after the two royal mandatories had prudently vanished, resolved to start off at once in pursuit of the culprits in order to punish them to the full.

2. ດກ ຄົງ, ຖຸ ຄົງ; ດກ ດັ່ງ, ຖຸ ດັ່ງ
(C'hieng Tung Chron.—date :
1262).

When the burden of the fight-fell on Khong, his colleague looked at Khong ; and when it shifted on to Lang, his colleague [*i. e.* Khong] remained inactive looking at Lang. [So the battle was lost]. *
[=Absence of active co-operation spoils the game].

extent of their deserts. Accordingly he ordered his groom to saddle a pony with all possible despatch. But the groom, being a bosom friend of the two fugitives, sought a means of gaining time in order to help his mates ; and thus, feigning confusion, he put the bridle on the pony's croup. On being scolded by his master for his carelessness, he excused himself by saying, " Master is in a hurry, so is the servant ; hence why he has bridled the horse by the tail, and caused this delay."

(ເຫຼັກ ພົງ, ຂ້າ ກົກ ພົງ, ຂ້າ ໄກເຍາ ແຄນ ນ້າຍັດກັນ ນຳ, ອົງ ຂ້າ ໄປ ເພື່ອ
ບັນ ຕາຍ) The crafty groom proceeded, of course, to mend matters, but by the time he had done so and his master started, the culprits had gained too much headway, so that they could not be overtaken. Through this smart guile the groom won a place in history and the reply he made became—as the chronicler remarks—proverbial throughout the Lău country. It is interesting to notice, in connection with the above anecdote, that a similar expression occurs in French : *Brider le cheval par la queue*, lit. "To bridle the horse by the tail", for "To begin at the wrong end," which may have originated through some analogous incident. So true it is that "there is nothing new under the sun".

* Allusion to two C'hieng Tung chiefs : Khún Khong and Khún Lang who, whilst the one fought, the other looked on, or at any rate, remained inactive. Here is the passage in question :—
“ຂູນ ຄົງ ລະ ຜ້າຍ
ເຊີຍ ກດ່າ, ຂູນ ດັ່ງ ຄ້ອມ ຖຸ; ຂູນ ດັ່ງ ລະ ດະວະ ເຫຼັກ ທາງ ທານອັງ ກໍາ, ຂູນ ດາ
ຄ້ອມ ດ; ເຕຍ ເປັນ ບຸຮານ ໄວ້ ຈ່າ 'ດກ ຄົງ, ຖຸ ຄົງ; ດກ ດັ່ງ, ຖຸ ດັ່ງ ເພື່ອ
ຕັ້ງ ມໍາ ແດ " “Khún Lang fought in the direction of C'hieng Khlā, and Khún Lang looked on ; Khún Lang rushed to attack the Lawas towards Nong Kham ('Golden Pond'), and Khún Khong looked on unconcerned ; whence originated the adage : “ When Khong's turn came, the other looked at Khong ; and when Lang's turn came, the other looked at Lang.”

3. ປາ ລ້າ ພັນ ອົບ ກົວຍ ໃນ ຕາ
ໃນ ກີ່ ເໝັນ ດາວ ປາ, ຄະ ກົວ
† The [malodorous] Plā-Rā condiment, if wrapped up in lālang grass,
The grass blades acquire a hasty putrid smell. [=Contact with the wicked spoils the good ones].

† This is, in reality, but the Siamese form of a saw popular throughout the Lāu country, of which I have been unable to learn the precise wording. As quoted here it occurs in the second stanza of the

ຫຼາກນິຕ ໂດກນິຕ ດໍາ ໄກສາ (See above, p. 43, No. 4). It does not, however, occur in the original (Pāli) text of the Lokanīti, of which the Siamese treatise just quoted is merely a very free and amplified version. On the other hand, it is presumably alluded to in the passage of the "Maṅgalat-thadipani" (fasc. I, leaf ka) which says:

"Pūtimaccha sadisā hi bālā. Pūtimacchabandhittpattha sadiso tām sevako, Viññūnam chaddaniyatah ca jigucchaniyatañca patto."

"Verily, the perverse are like putrid fish. He who associates with the perverse, is like the leaf in which putrid fish has been wrapped up; he is both loathed and rejected by the wise."

On the whole it is very probable that all such sayings are derived, directly or not, from a passage in the Dhammapadatthakathā (commentary to the Dhammapada) where it is said (in the Tissathera vatttu, or tale of Tissa-thera):

"Kodham sākata dhūram viya, pūtimacchādīni viya ca kusādī hi, punappunam vedetvi upanayhanti."—Angar incessantly harboured, fastened to one's self like a yoke to the cart (shaft), is like putrid fish wrapped up in Kusa grass" (the ນູ້ງ້າ ຕາ of the Siamese, regarded as very clean, and used in all Brahmanical ceremonies).

Evidently, the Pūtimaccha or "putrid fish" alluded to in the passage just quoted, was rendered by the early literati of this country as ປາ ລ້າ, the well known Lāu relish already explained (see above, note † to p. 89).

As regards the famous Buddhist ethical treatise Maṅgalat-tha-dipani, so far practically unknown to western scholars, I may remark here that it was composed in Pāli at Chiang-Mai by the learned monk Sirimaṅgalā-Thera (whose original laic name was T, Ru; or Uru, 乌 according to other accounts), in C. E. 886, year of the Monkey (=A. D. 1524). It is a most scholarly commentary on the well-known Mahāmaṅgala sutta, every stanza of which is illustrated by numerous parables, tales, etc. gleaned from the whole field of Buddhist literature.

4. ບິນ ເລີ່ມ ເຕືອງ ຍິງ ຜ້າງນີ້ ຕາຍ A single cross bow (or, gun) does not kill an elephant.
“Kein Faună fällt auf den ersten Schlag.” (No tree falls at the first blow)—German Prov.
5. ຜູ້ນັກ ເຫືວ, ບໍ່ ເຫືວ ນັກ ວອນ; The confirmed rambler, if unable to go a-roaming feels uneasy;
ຜູ້ນັກ ວອນ, ບໍ່ ວອນ ນັກ ໄຂ້; The confirmed lounger not having his usual rest is liable to fall sick;
ຜູ້ຍາກ ໄຂ້, ບໍ່ ຍອງ ນັກ ຕາຍ. The indigent, if not boasting of being a person of means may pine himself to death.
6. ຄທ ບຸງ ນ້ອຍ ກດ່າວ ລ້ອຍ ທ່ານ The unfortunate [however well and wisely he may talk] finds no listeners;
ນໍ ຍິນ; Even if he tries angling [he would find that] the fish will not bite and will disdain his bait.
ທາ ປາ ຖົກ ບໍ່ ກິນ, ເຫັນ ບໍ່
ຮອບ ໄຂ້ ປາ. *Pauper ubique jacet.* (Everywhere the poor man is despised)—Ovidius.
“The wretched have no friends” —Dryden.

A Siamese translation of this celebrated work—which in this country is regarded quite as classical and ranked by the side of Buddhaghosa's Visuddhimagga—was made by command of King Phra Nang Klao while yet a prince, in C. E. 1183=1821; and the somewhat modified title was appended to it of *Mangaladipani*, ມະກາດ ທຶປນີ. About one half of it was printed and issued in three 8^{vo} volumes by Prince K. M. Phrom's printing establishment in 1876-77. I am not aware whether the remaining portion has been published later on. But the original Pāli text has been recently very ably edited and printed locally.

7. ວິ່ນ ໂກເຫຼາ ອຍໍາເຫື່ອວ້າ ສີ ໄດ້ ;
ເຊື້ອ ພັ້ນ ຕໍ່າ, ອຍໍາ ໄກນັ້ນ ສູງ .

Don't soil the tree-shade that has been hospitable to thee; If of humble birth [lit. if born in the class that sits low], don't take a high seat.

[=Don't require a benefit by a slight. Don't put side on and affect a station higher than thy own].

8. ນີ້ ຜົນ ໃຫ້ ເຫຼາ ກຸ່ກົ ບໍ່ ພັບ;
ນີ້ ອານວົ້າຢູ່ໃນ ໄກຕານກົ ບໍ່ ພັບ

The wealthy who lend their money away are not esteemed [because money lent is difficult to recover in case of want];

Neither are those whose knowledge has merely been gathered from [palm-leaf] books.

"Lend only what you can afford to lose."

Cave ab homine unius libri (Beware of a man of one book).

"A man of maxims only is like a Cyclops with one eye, and that eye in the back of his head."—Coleridge.

9. ຂໍຢ່າມ ດ້າງ, ອຍໍາ ນອນ ນັວນ
ທຶນ

Don't associate with vagrants, or recline [thy head] on the pillow's edge [as it might slip down and thou become injured thereby]. †

* All the saws so marked are culled from a popular Lău ethical treatise called ປີ ຕົວນ ມາດານ, "A grandfather's teachings to his grandchildren". A translation of it into English is desirable, and it cannot fail to prove extremely interesting, as the work in question forms the most reputed manual of apophthegmatical lore for the Eastern Lău country it being not only widely read, but learnt by heart throughout the land, from Luang Phrabāng in the North to Ubon in the South.

† Put into Western parlance this would read: "Don't lie near the edge of the mattress as thou might tumble down while asleep." This caution is in this country naturally limited to the pillow, as bedding is by the common people laid as a rule on the floor, so that there is no risk of tumbling down bodily.

10. ໄຟ ຕາມ ດັກ ອຍ່າ ເຂົ້າ ຜູ້ຍ ດອນ ດອນ
ໄປ ອ່ອຍ * Don't add fuel to a spreading fire.
“Don't pour oil on the fire.”
11. ຫ້ວງ ເພື່ອນ ຍ່ອຍ ໄທ້ ທດ້າ ແຕ່ ໄກດ Elephant in rut should be given a wide berth.
12. ຂອງ ສັດຖຸ ໄທ້ ຖຸ ປານ ແກ້ວ * Be vigilant on enemies as thou would'st be on jewels.
13. ນີ້ ດັ່ງ ແດ້ວ, ມດານ ທດ່າ ຈຶ່ງ ຈຳ What grandfather has taught the little grandchildren should treasure up in their heart.
14. ໄທ້ ເນີຍ ຜູ້ ບົດ, ປານ ໄທ້ ແກ້ວ ອຸນ
ຕ່າງ;
ໄທ້ ເນີຍ ຜູ້ ຫ້າງ, ປານ ໄທ້ ແກ້ວ
ອຸນ ເຮືອນ;
ໄທ້ ເນີຍ ຜູ້ ບົດ, ຜູ້ ເນີຍ, ປານ
ກຸນ ໜູ້ ໄທ້ ຄອກ;
ໄທ້ ເນີຍ ຜູ້ ປອກ ດອກ, ປານ ກັ
ໄປ ກາງ ປາຍ. The possession of a good wife is equivalent to that of a gem raising up the level of the house's ground floor; To be blessed with a talented wife is tantamount to the acquisition of a gem adding lustre and wealth to the household; To have a slothful wife is [as troublesome a task] as having to catch a hog and to put it in the sty; To possess a termagant is [as painful a trial] as having to drag a tree [with its branches on] top forward.
“A good wife and health are a man's best wealth.”
“*Tria sunt damna domus: imber, mala fæmina, fumus.*”

* See note * on the previous page.

15. ໄກເພື່ອນ ເມນ ນດັງ ຍາມ
ເພື່ອ ມັນ ປົກ ແຕວ *

Let your fellowman allow you to get a view of his back before he puts his coat on. [As he may have a striped back, the result of some previous severe flogging, and an index to his having committed something wrong; in which case you are warned to be on your guard about him. † Or else, he may have some weapon concealed behind].

* From the collection of *ດູກສີຕ ດາວ ເຊິ່ງ*, in verse, from Ch'ien-

Mai (see p. 43 above, No. 10).

† In past days of rattan memory the back was, in this and neighbouring countries, a man's judiciary certificate of repute. Singlets and coats were sedulously donned by those who could not boast of a clean one; just as, after foot-wear came into wide use, socks and shoes were eagerly resorted to by certain individuals of the lowest class in order to mask a yet more ominous certificate, viz. the marks of the iron-chain on their ankles.

APPENDIX E.

PRELIMINARY NOTES ON MÔN PROVERBS.

Although the extensive and so far untouched field of Môñ proverbs lies quite without the province of the present paper, I have deemed it both useful and interesting to offer hereunder a list of such aphoristical sayings as occur in the Annals of Pegu, so far only known to the public, especially of this country, through the Siamese translation published of them under the rather very incorrect title of "Rajâdhîrâj." * It will be seen from the sequel that the introduction of this new and apparently heterogeneous subject-matter is not without its justification, for it is far more closely connected with what precedes than one would expect.

The original of *the historical work just referred to has become exceedingly rare in Pegu itself, owing to the almost total decline of the Môñ language and concomitant lore there in favour of the official one, Burmese; and can only be met with on this side in scattered fragments among a mere few of the descendants of former Môñ refugees that settled in Siám during the latter half of the eighteenth century and the first quarter of the succeeding one. Through the kindness of several of such privileged persons, a

* พระ พง พระ เจ้า ราชธิราช, published at Dr. Bradley's printing office, Bângkôk, in C. E. 1242=A. D. 1880; 562 pp. roy. Svo. Only 20 of the 24 books of which the Siamese translation consisted have seen the light therein; the publisher having been unable to procure the last four. The translation was done by a staff of Môñ and Siamese literati under the superintendence of H. E. the Foreign Minister Hón,

เจ้า พระยา พง คง (น), one of the foremost Siamese poets and prose-writers of the second half of the eighteenth century; and was terminated in 1785. As pointed out in the preface, an earlier though but little accurate translation of the work had been made sometime before that for the Second King, with which his elder brother King Phra Buddha Yot-fa expressed dissatisfaction, hence he commanded the new translation to be undertaken. Owing to the master hand of the chief editor, the latter work was a true literary success, so that it ranks, in point of style and elegance of diction, as one of the very best prose productions existing in the Siamese language.

sufficient number of the *disjecta membra* could be brought together so as to practically reconstitute a good three-fourths of the whole work. A search could thus be made for the original context of the choice sayings in view, which—I am glad to say—resulted in their being for the most part found and easily identified. Where gaps occurred, the missing saws could in some instances be supplied from the memory of those who had had at some time or other access to portions not now at hand of the original work, or who had learnt by heart the sayings in question from their predecessors; for most of such bits of wisdom are quite popular throughout the Moñ folk among whom they have been circulating and handed down by oral tradition for centuries.

I need not add, since it will clearly appear from the sequel, that the inquiry proved eminently fruitful of results, so as to fully repay the time and labour spent upon it. The chief reasons that had prompted me to undertake it were the following :

1. To test by such specimens the general accuracy of the translation, and find out whether the original had been faithfully adhered to, or else only slackly rendered; and if so, to what an extent;
2. To discover whether any embellishments in the shape of *bons mots*, etc., had been introduced by the accomplished editors with a view to improve upon the original and make the production more readable and attractive ;

3. Finally,—and this was by far the most important reason—to decide as to the paternity of such sayings quoted in the text, that are current, practically *verbatim*, both in Moñ and Siamese, by ascertaining their exact old tenor in the former language and the dates at which they are referred to in the work in question; so, as to obtain fairly reliable terms of comparison and a pretty accurate gauge wherewith to determine the question of priority in favour of the one or the other side.

As regards the first point it was found out that, in so far as could be judged from the specimens compared in the Peguan text and its Siamese translation, that this latter follows the original closely enough, except in rare instances when the wording is but slightly modified, to which we shall revert in due course. It follows therefore

that if the work proves eminently readable, almost like a masterly planned and cleverly written novel, it is not merely due to the ability of the Siamese editors, but for a good part to the excellence and unabating interest of the original which constitutes already by itself a fascinating literary production. * In this respect it may be ranked on a par with the Chinese *San-kuo Chih* (vulgo *Sam-kok*, 三國志), although not being like this merely a historical novel, but history itself—adorned, it is true, with a certain amount of rhetorical finery as best suits the oriental taste; but devoid to a remarkable extent of the fanciful trimmings that form so prominent a feature of historical productions in these countries. The Western model to which it approaches most is, perhaps, Livy's *History of Rome*.

With respect to the second point, the outcome is that the embellishments, variants, etc. introduced by the Siamese translators are but trifling, and merely amount to some metaphoric locution or pointed phrase enchased in now and then; which, far from vitiating the meaning or the style of the original not unoften lends the context more relief and zest, thus testifying on the whole to the good taste and tact of the editors.

Finally, in regard to the third and last point, this proved the most interesting and fruitful of surprises. For, several sayings, that have now become so thoroughly naturalized in Siamese as to look for all the world like a genuine home product, have proved through the present inquiry to be unmistakeably *Mon* by origin, from their occurrence in the text at respectably early dates when inverse borrowing could hardly be expected to have taken place. On the other hand, there are distinct enough traces of either

* This feature, conjointly with the many tragic episodes and dramatic situations it contains, especially in connection with the chief figure in the work, that of the Peguan King P'hefia Nūa, or Rājādhīrāj, which suggested the title for the Siamese version, led to the adaptation of the story for the Siamese stage. A versified version was prepared for this purpose by the direction of the late Chāu P'hyā Mahindr (see p. 47, No. 15 *supra*) for his theatre ("Princes Theatre"). It exists in print, having been issued by the Rev. S. J. Smith's press some 20 or 25 years ago. The play, or rather polylogy, for it consists of a series of dramas, is still performed in local theatres to this day.

Siāmese or Lāu influence in some of the more modern sayings examined. Furthermore a good portion of the specimens collected are traceable, as could be quite anticipated, to Indū classical literature, especially the Buddhist department of it.

All such features will appear the more evident to the reader from a perusal of the comparative list of sayings appended below, and of the remarks subjoined thereto. Accordingly, it is here only necessary to add a few words in explanation of the method adopted in the preparation of the list.

Lack of Moñ type made it impossible to present each saying in its original vesture; while dearth of a sufficient variety of Roman type and diacritical marks wherewith to render the very complicated Moñ sounds in their various shades precluding on the other hand from giving the said sayings in such a romanized form as might allow of their being readily understood, it was thought better to omit the transliteration altogether as practically useless, except in a few cases which will be specified directly. Accordingly, I decided to submit :

(a) the Siāmese translation of each saying, accompanied by the reference to the No. of page in the local edition of the Rajādhīraj where the passage occurs, and by the date A. D. at which it is mentioned in the context;

(b) an English translation of each particular specimen with brief remarks as to its meaning, the probable source whence the saying was derived whenever borrowing appears to have occurred; and critical observations on the Siāmese translation of it as well as comparative notes on parallel or similar sayings in Siāmese, when such are known to exist;

(c) the Moñ text as approximately transliterated as typographical facilities would allow, in those special instances only when divergencies were detected between the original work and its Siāmese translation. The differences are in such cases pointed out, and an entirely distinct English translation of the Moñ text is supplied wherever necessary.

(d) Finally, a few popular Moñ saws are added at the end, which, though not occurring in the Peguan Annals, have been deemed entitled to citation either on account of certain resemblances they bear to Siāmese ones, or of other peculiarities they exhibit.

With these premises and reservations I make bold to submit this initial list of Moñ proverbs, saws, etc. which is unquestionably the first of its kind ever placed before the public.

Owing to Burmese domination having almost obliterated all outward traces of Moñ past grandeur, literature, and language in Pegu, these subjects have failed to attract the attention they so fully deserve, and their study has accordingly thus far been neglected by scholars; while from ignorance of the pre-eminent rôle that the Moñ nation played in bygone ages in the Indo-Chinese Peninsula and of the highly developed civilization it had attained, practically no effort was ever made whether in private or official spheres in British Burma to tap that most interesting field—not to say even of preserving the debris still extant of that civilization, the relics of its extensive literature, or the life of the now flickering Moñ language, rapidly verging towards total extinction. The very useful Rev. J. M. Haswell's "Grammatical Notes and Vocabulary of the Peguan Language" (Rangoon, 1874), more recently republished in enlarged and revised form by the Rev. E. O. Stevens (Rangoon, 1901), and the latter's "Vocabulary, English and Peguan" (Rangoon, 1893) founded on the above, represent so far the only available outillage for the study of the Moñ language. All the three works deserve unstinted praise and their authors the sincerest gratitude for their industry and painstaking labours, —true labours of love—but as theirs are mere pioneer productions, not a single Moñ proverb, saw, or motto is to be found therein.

However, several missions have of late been established among the Moñs both on what was formerly Peguan territory, and in Siām. So there is reason to hope that the following rather meagre list may soon be considerably added to through the exertions of other gleaners. In any case, it will serve quite its purpose if it will contribute in making the Moñ people and a by no means insignificant

department of their literature better known, besides attracting attention to the possibilities that lie in store for the student of the Moñ language and the searcher after the valuable relics that are still left of its extensive literature which it would be tantamount almost to a crime not to save from the utter destruction impending upon them.

INITIAL LIST OF MON PROVERBS, SAWs, ETC.

1. ຕັດ ນ່າຍ ພ່າ ໄກ ນໍານາມ ນົມ ; When cutting down rattans
ໜ້າ ພ່າ ພ່າ ໄກ ດຸກ
(p. 40—A. D. 1284-1313) * don't leave the thorns and
sprouts ; when killing the fa-
ther don't spare the offspring.

* The Moñ original corresponds word by word, except that ນໍານາມ ນົມ, thorns and sprouts, is inverted into ນົມ ນໍານາມ, kaloit thele, as required by the genius of the language. The saying is, it will be seen, practically identical with the one quoted above (p. 14; and p. 70, No. 12) from the Siamese Annals under the impression, then, that it was genuinely Siamese. As it turns out now, however, there can be no doubt about its having originated in Pegu, for the annals of that country now under examination, ascribe the saw to king Pharō or Wererō of Martaban (who died A. D. 1313) and assert that this personage uttered it when having his two nephews (the sons of Tarābyā) executed for an attempt upon his life. The annals add furthermore that the saying became proverbial from that time.

Now, as we learn from the Siamese Annals (vol. II, p. 658) that it was quoted practically *verbatim* in 1782 by the very personage (the Second King) who was in possession of the earlier Siamese translation of the Annals of Pegu (see p. 113, note), as a time-honoured adage, there can be no question that he cited it from such a work, and that the saying is accordingly of Moñ origin.

2. ຈະ ເຫັນກາດີກວ່າ ມັກ ນັ້ນກີ່ ທ່າ
ມີໄດ້
(p. 130—A. D. 1386 circā) *
3. ຜົບຮົມປະກຸດ ອັນກົນເຂົ້າຍືນ ຮູບ
ກາດ ຕ້ອຍ ນິ້ອ, ດົນ ຕ້ອຍ ບາທາ
(p. 174—A. D. 1387) †
4. ເປົ້າຍບປະກຸດ ພົດ ມາກວາ ອັນ ກົດ
ຮູບ ນິ້ນ ອົດຈັງ ນຳ
(pp. 217-218—A. D. 1388) ‡
5. ຖຸລຸດັ່ງ ດໍາຮະຕ່າຍ ຂົນ ພະຈັນທີ,
ໄກ ເຫັນ ແຕ່ ລັດໜີ ຕົວ ຕ່ອງ;
ຈະ ອັນ ຕ້ອງ ກີ່ ມີ ດົງ.
(p. 218—A. D. 1388) §

I do not certainly consider crows to be better than swans [=To be fully aware on which side real worth lies].

Like one drawing a picture with his hands and effacing it with his feet.
[= Destroying one's own work, or one's own pets].

Like a lime rolling on a horse's back. [=Unstability; dangerous position].

Like hares which, when contemplating the moon, can see the radiance of its disc, but are unable to reach up to it and seize it. [= Unable, or powerless, to effect one's designs].

It is of some interest to point out that a similar adage also occurs in the West, to the effect: *Stultus, qui, patre occiso, liberos relinquat*: “He who kills the father and leaves the children is a fool,” which once more exemplifies the analogy in drift existing between Eastern and Western thought.

* This and the next two sayings are literal translations of the original. The *Bairsa* bird is, in reality, a wild duck or goose; but is usually taken by the Siamese to be a sort of swan. For the character popularly ascribed to it, see above, p. 37, No. 16. The above saw about crows and swans is a reminiscence from Indū literature.

† Spoken by Pheñia Núa to his aunt the queen of Pegu who, having brought him up while yet a child, plotted afterwards his destruction, in concert with her paramour Marahu.

‡ This saw is imitated from Buddhist literature. It occurs, for instance, in the commentary to the *Dhammapada* where, however, *kumbhanda* (a kind of pumpkin) is mentioned instead of a lime.

§ On such a hobby ascribed to hares, cf. p. 37 above. The suggestion comes, of course, from Indū literature.

6. ເປົ່າຍ ດອນ ທອນ ຊົງຫາ ແລ້ວ, ຂະ ໃລ້າມ ແມ່ນໍາ ທີ່ລັກ ກວ້າງ ນັ້ນ ນິໄກ
 (as above) * Like a pygmy who, with his short legs, is unable to cross a deep stream. (same sense as the preceding).
7. ເຫຼາ ຄວາງ ແກ້ວ ມັນ ໄປ ແດກ ກັບ ດຸກ ບັກ
 (p. 224—A. D. 1388) † To barter gems with beads [=to make a foolish bargain].
8. ເຫຼາ ພິນ ເສັນ ໄປ ແດກ ກັບ ແກ້ດືອ
 (as above) † To barter precious camphor with salt. [same sense as preceding]
9. ເຫຼາ ເໝອ ໄປ ແດກ ກັບ ກຣະຄູ
 (as above) † To barter flesh for bones.
 [same sense as above].
10. ຜ່າ ຂ້າງ, ກີ່ ອ່ວຈີ່ ຈຳ ຈະ ເຫຼາ ຈາ; ເທິງຈາ, ກີ່ ອ່ວຈີ່ ຈະ ເຫຼາ ດັ່ງ ກໍາ
 ເປັນ ທີ່ ສຳກັນ ມາຍ
 (p. 252—A. D. 1397) The elephant is killed for the sake of its tusks; so pourparlers are held in order to obtain some definite pledge.
11. ເປົ່າຍ ປຣະຄູ ຈາ ຂ້າງ, ຜົ່ງ ກອກ
 ຂອກ ແດ້ວ ນິໄກ ທິກ ຕິນ
 (p. 268—A. D. 1398) Like elephant tusks which, once they have grown forth, do not retract. [=So should one's word, once given, be kept].
12. ປຣະຄູ ດັ່ງ ນຸ່ງ ເຫຼາ ເພັນ ເຫດືອ,
 ນາ ທີ່ ຂາດ ມາ ແນ່ງ ພຣະຍາ
 ພາກວາງ
 (p. 273—A. D. 1406) § Like one striking the coiled body of a Nāga king (serpent chief) with a sledge hammer.
 [=Like a viper being trodden upon. To burst into a fit of rabid anger].

* Cf. the rabbit-apologue. *Supra*, p. 77, No. 71.

† Both these sayings thus turn out now to be the prototypes of the two Siamese ones quoted above on p. 77, under the Nos. 67 and 66 respectively. In the original No. 8 is couched in a far more concise form: "P'hummeson slai bo" = camphor bartered for salt.'

‡ Cf. No. 83, p. 81 *supra*.

§ This simile could not be traced as yet owing to a gap in the original text; but it does matter but little, as it is borrowed from Indū literature.

13. ເປົ້າຍນ ແນ້ອນ ທັກ ໄພ ທ້ວ ດນ, It is just like attempting to put
 ນາ ເຊຍາ ດອນ ຂວາງ ເຮືອ
 (p. 278—A. D. 1406) *
14. ອຸປະນາຕັກ ເຮືອ ໃຫຍ່ ກວ່າ ພະເຕ,
 ຈະເຂົ້າ ໃຫຍ່ ກວ່າ ພອງ; ຈະກົດນ
 ກາຍ ດ້ວຍ ເວີຍິນ ໄປ ກໍ ກັດຂວາງ
 (p. 295—A. D. 1407) Like a ship larger than the sea,
 or a crocodile bigger than the
 pool, that finds itself impeded
 in its movements. [=Too big
 for his job. Unwieldy on ac-
 count of its too great bulk].
15. ເຂົ້າ ທີ່ ດັນ ແດນ ເປົ້າຍນ ປະກູຈ
 ມາກ ຮູກ ຈານ ແດນ
 (p. 298—A. D. 1407) † Finding himself in straits, like
 the king [of chess] about
 to be put in check.

* The original has *paloit p'mot* = ຜັບ ໄພ (to extinguish the fire), instead of ທັກ ໄພ = to break or stay the fire. As regards the second part of the simile, it is practically identical with No. 30 of King Rùang's maxims (see p. 58 above), and not unlikely it has been borrowed therefrom. It must be remembered, in fact, that Wererô or P'hârô, the founder of the dynasty that had its capital first at Martaban and afterwards at Pegu city, had been for many years the host of King Rùang at Sukhôthai of whom he wedded the daughter, as stated in the first part of the annals of Pegu under examination. It is not therefore at all improbable that during the friendly intercourse that took place under his reign and those of several of his descendants between Martaban and Sukhôthai, P'hârô Rùang's maxims became well known to the Moñs, and some of them found ready adoption among that people.

† Not yet traced. The Siamese translation continues the parallel for several lines, introducing a description of the process of checkmating. But the local lettered Moñs I have consulted, have no recollection as to ever having met this long simile in the course of their reading, and assert that their language possesses no terms for chess or chess-playing, the game being quite unknown in Moñ tradition. As regards the first part of the statement, it is possibly correct, as would further appear from Haswell's and Stevens' vocabularies containing no such terms; but with respect to the remaining part of the assertion it seems impossible to admit that the Peguan people could remain unacquainted with such a world-wide known game that spread among all neighbouring nations. The case is nevertheless curious, and deserves a thorough investigation.

16. ဟန်၊ ဟန် ဖော်ချိုး ရွှေ ကြံ့ဝါ။ It's like painting the figure of a tiger wherewith to scare the kine.

သူမင်္ဂလာ

(p. 299—A. D. 1407) *

17. ဓာတ်ရာမာ ဟန် ဟန် မက ကြုံ
ယြှာ; ဓာတ်ရာမာ ပေါက် ပေါက်
ဖော် ဒါစာကို အဲ ပို့ ထဲ ကား
ပို့ပေါ် မော် မော် မော်
(p. 309—A. D. 1408) †

As a bird with the noose: if he
be careless as to slip - into it,
he shall inexorably perish
forthwith.

18. ဟန် ထဲကဲ၊ ကို တို့ဝေ အော် ဟန် If a thorn sticks into the flesh,
ထဲကဲ မော်မာ ပျော်
(p. 310—A. D. 1408) ‡

a sharp thorn must be used to
draw it out.

* Identical with No. 208, p. 104 above. It is difficult to decide here as to whether the saying originated in Pegu or in Siām. In Moñ it runs: "Top ဆွဲကျော် ရုံး ကဲ ကြော် ပါလဲ."

† The original reads: Kila kechem wöt ä thençaktoi: "when the bird having forgotten (all about) the snare." The Siamese ထဲကဲ is in reality a noose secured by one end at the extremity of a bent stick, and by the other to a trigger-like arrangement which springs under the slightest pressure, so that the stick, when straightening back, pulls the noose tight round the bird's feet or neck. The Peguan thençak is constructed on the same principle.

‡ Practically identical with the adage quoted on pp. 20, and 72 (No. 27) above, which we have shown to be of Indū origin.

19. ແມ່ນ ຈະ ທ່າດີ ທີ່ ມີ ດັກຍຸດນະ
ຮັບ ພັນ ຈານ ໃຫ້ ຍິ່ງ ກວ່າ ພາງ
ອຸຄະດະ ນີ້, ກໍ ຈະ ໄກສັງ ຄວາມ
ປຽບຮັບນາ; ແຕ່ ຈະ ທ່າ ຂ້າ ທ່າງ
ຜົນອື່ນ ແລ້ວ ອຸຈ ສົມົງ ນອກ
ອິນກົງ ນີ້ ທ່າ ຍາການັກ; ໄຈເຮົາວັກ
ຂ້າ ທ່າງ ມາກ ກວ່າ ສັດີ
(as above) *

Women, even of far greater beauty than lady Uttala can be found at pleasure, but heroes like Smöin Nagor-Indr are rare. In Our heart We are far more fond of soldiers than of women.

20. ເຫຼາ ພິມເສັນ ນາແດກ ກັບ ເຄົ້ອ;
ເຫຼາ ເໝອ ນາ ແດກ ຮ້າງ
(p. 326—A. D. 141) †

To barter precious camphor
for salt; or the flesh for the
hide.

* Spoken by King Rājādhīrāj upon hearing that his famous hero Smöin Nagor-Indr, governor of Taik-kulā, had become smitten with love for lady Uttala, one of the royal concubines, and that when the signal for the attack on the enemy was given he remained inactive with his troops, overcome as it seemed, by his passion. The gallant king did not hesitate one moment; and having declared his mind with the words above quoted, sent lady Uttala in gift to the hero. But the latter politely declined to receive the beautiful present, saying that his passion had been a mere feint in order to test the king's inner feelings; and having expressed his admiration for the noble character of his sovereign and his increased devotion for him, he instantly set out to fight, attacking the enemy with more than his usual vigour.

The very sensible words spoken on that occasion by King Rājādhīrāj became proverbial among the people, who condensed them into the saw, "P̄hrōa kyū klat lūa, krauh menung kwot tōa klat lūa ssam wāt," "A pretty woman can readily be found, but braves are rare," corresponding to No. 15^a (p. 94) above. It will thus be seen that the latter is unquestionably of Moñ origin. As regards the Siamese Second King at the beginning of the nineteenth century having repeated it (see note * at foot of p. 94 above) does no more come as a surprise, in view of his thorough acquaintance with the annals of Pegu we have already had occasion to notice. As regards King Nārai having uttered the same adage at a still earlier period is, however, both a surprising and interesting fact, for it argues that even in his time Peguan history was well known in Siam.

† As regards the first part of this saw, see No 8, p. 120 above.

21. ເປັນ ເຕຣ ພັກ ພັນຍ້ ໄປ, ຕັ້ງ ເຈາ Beset by resentment as by a shadow following the body in every one of its postures.
ທີກ ດາມ ກາຍ ຖກ ປິໄສຢາມຸກ
(p. 342—A. D. 1410) *

22. ອຸປະນາ ດັ່ງ ວ່າຍ ນໍາ ເຂົ້າ ທາ To swim for refuge to a crocodile.
ຊາຍ
(p. 346—A. D. 1410) †

23. ອຸປະນາ ດັ່ງ ວານ ນັ້ນ ຂອຍ ບັນ ກອ ໄນ ອັນ ໄພ ໄທັນ ເນື່ອ ວັດທຶນຕະວະກູ
(p. 393—A. D. 1412)
Like a monkey perched on a burning post during the rainy season. [=Grim, from finding one's self in a very awkward situation, with almost no chance of escape].

24. ກາຣ ຕັ້ງກຣານ ເປົງບົນ ດັ່ງ ພອງ ອັນຄະຫະ; ຈະ ທ່ານຍ ແນ່ວ ວ່ານ່ ເນື່ບ, ແພ້ ມາ ຂອນນ ນັ້ນ ນີ້ ກີ
(as above) ‡
With war it's like with an egg: impossible to foretell whether the latter is [to hatch forth a] male or a female, or whether the former is [to end in] victory or defeat.
Incerti sunt exitus belli. (The results of war are uncertain). — Cicero.

25. ເນົາ ດ້ວ ສາດີ ມອງຢູ່ແດວ, ໃນຫ້ອານ ນີ້ ເຕີຍວ ການ ດະ ເຈັກ ເຫັນ
(p. 405—A. D. 1430) §
It is said that the Moors all harbour each seven sickles in their belly, [i.e. they are of a very perfidious nature].

* Imitated from Buddhist literature. "... nam sukhamanveti chāya-
va anupāyini," "happiness follows him like a shadow that never forsakes
him", occurs in Dhammapada, 2.

[†] Identical with No 180, p. 100 above. Here, again, it is difficult to decide as to the origin. The Mon text runs: "Topp'má hóng nēh mebuññ daik lub klat kyān" which corresponds verbatim.

† Not yet traced in the original.

§ This is, in reality, a Burmese skit on Moñ treachery, quoted by the Burma king at the above date. Several perfidious tricks played by the Moñs on the Burmese are duly recorded in the annals under examination. So Moñ faith became proverbial among the neighbouring nations as *Punicæ fides* among those of the old Western world. (cf also the Virgilian *Timeo Dangos, et donz serpentes*, and other well known adages.

26. ອຸປະນາ ແມ່ຍອ ທີ່ ສຶກ ນາ ພບ
ເຕືອ, ຂັນ ດັນ ໄນ ປະ ອຳສົວພິຄົມ
(p. 407—A. D. 1420) *
27. ເຫັນອິນ ທັງ ດູກ ໄກ ຂົຍ ໃນ ເຜົຍ
ນີ້ອ ເຮາ; ດັ່ງ ຈະ ບັນ ເຂົາເມື່ອ ໄກ
ກໍ ຈະ ຕາຍ ເນື້ອ ນັນ
(p. 410—A. D. 1420)
28. ກູກ ໄກ ຜູ້, ອັນ ອາຈ ພົ່ງ ຕອກ
ເຕືອຍ ທ່ານານ ກອງ ແດ້ວ, ເກຍ ນີ້
ໄຂຍ ຂ່ານະ ກ່າ ໄກ ທັງປະວະ; ດັ່ງ
ຈະ ນີ້ ມັກ ຂວາງ ກໍ ຖີ, ດັ່ງ ໄກ
ຢືນ ເສື່ອງ ໄກ ວັນ ແດ້ວ ເນື້ອ ໄກ
ກໍ ມີ ອາຈ ນິ້ງ ຢູ່ ໄກ; ຄວ ຈະ
ອອກ ນາ ຊັນ ກັນ ເນື້ອ ນັນ
(p. 416—A. D. 1421) †
29. ອັນ ໄພວ່າ ຂາດີ ທຸນ້າ ແພງກ,
ບ້າງໆ ຖັດ
(p. 420—A. D. 1421) ‡

Running away from the enemy
but to fall in with a tiger;
climbing up a tree but to find
there an adder.

Hac urget lupus, hac canis. (On
one side a wolf besets you, on
the other a dog).—Horace.

*Inedit in Scyllam qui vult vi-
tare Charybdis.* (He falls into
Scylla in struggling to escape
Charybdis).

He is like a chickling in the
hollow of our hand; which
will perish whenever we
[choose to] strangle it. [=To
be in one's power, without
chance of escape].

Like a game cock having just
developed his maiden spurs
and already defeated all his
adversaries; whenever he
hears a cock-crow is bound
to reply and forthwith rush out
to the fray, no matter how
restrained he be [=Like a
war horse on hearing the
sound of the charge, etc.]

Vile serf, of dub-grass breed
and dull intellect! (an insult.)

* Cf. No. 21 on p. 71 above.

† The original has merely: "Nōng chāing k'mak paroñ kharuh,"
like a cock developing its spurs.

‡ In order to grasp the full offensive meaning of the term "dub-grass breed", it should be pointed out that dub-grass, on account of its softness is used for planting and covering lawns, where it is trodden upon by the feet of all passers-by. Hence, to be of dub-grass breed signifies to be trampled on, to be a vile slave. In Mōñ the invective runs: "A löwe, thakau khyūa khachib, poññā ob thöp!"

30. ໄກວຮ ຢື່ງ ນັກ ອຸປະນາດັບ ພະຍາ
ນາຄວາຍ ດັນ ມີ ພິກົມ, ມີ ຜູ້ເຫຼາ ໄຟ
ທ້ອນ ນາທີດັບທີ ວາກ ກໍ ຍ່ອນໄກວຮ
He flew into a violent passion,
like a venomous serpent chief
being struck with a hammer
on its coiled body.

(p. 423—A. D. 1421) *

31. ໄກວຮ ຢື່ງ ນັກ, ຮາ ກັບ ຕຸກ ຕົກ
ເຫຼົ້າ ໄຟ ເຕີນ ພະໂຄກ
He [the king] became wroth
just as if an arrow had pierced
into his ear.

(p. 430—A. D. 1421)

32. ຕຸກ ນັກ ກາເນີຍນ, ອັນ ພົດຕັ ທັນ
ໄຊຍ ເສີ ແດ້ວ, ຍັງ ມີ ກໍາດັງ ຂຍ
ແກ່ ປາກ ແລ ເຫຼົ້າ, ກັນ ອັນ ນັນ ແກ່
ພອ ອ່ອ ກາຍ ເຫຼົ້າ ນັນ
(p. 432—A. D. 1421)

Like a crane (*Grus antigone*)
which has dropped its main
feathers, to whom only the
beak and talons remain as the
only protection, together with
just sufficient down to cover
its body. [= Reduced to im-
potence, deprived of one's
assistants or means of offence]

33. ຕຸກ ໜຶ່ງ ມແດງ ພົກ ພາ ຖຸ ຈົກ
ແສງເພີດິນ ໄຟ, ບິນ ໄຂນ ດຽວ ເຫຼົ້າ
ໄຟ ພາ; ທັນ ພຣິບຄາ ຈະ ເປັນ
ຖຸນ ອົງນົນ ໄຟ ເອງ
(p. 439—A. D. 1421) +

Like a little fly unacquainted
with the flame which rashly
flies into it and in less than
a wink is reduced into im-
palpable powder.

* Practically identical with No. 12, p. 120 above.

† Cp. the saying about the locust above, p. 34.

34. ឧបរោមា តីង នារីខែ ឱន អូ កវា
 กុណ បំបាតា រាតា; ទៅ គិត ពើយីន វារោដ
 នារីខែ ឱន អក់ កិ ឬ ពេរារៈ
 បំបាតា រាតា កែម; ទៅ គា បំបាតា រាតា
 ហេន អក់ កិ ឬ ពេរារៈ ឬ
 នារីខែ ឱន

(pp. 443-444—A. D. 1421) *

Like a brinjal sour just enough to match the [saltiness of the] Plā-Rā; so that it is impossible to taunt the brinjal with being too astringent in taste because the Plā-Rā is salt in its turn; or to taunt the Plā-Rā with tasting too salty, because the brinjal is sour. [=Difficult to decide on which side to put the blame, from the fault being too equally distributed on either side. Both sides are to blame.]

* Here, I believe, are traces of either Lāu or Siamese influence, although it be true that Plā-Rā is also known among the Mons, the Burmese, and the Khmers. The Lāu term is បាត់ ឆក់ (បំបាតា ឆោក), Pā-Dēk (=Plā Dēk); the Mon "P'harok" (but, more specifically, P'harok ka, "Fish P'harok"); the Khmers "Prohok" (Prahuk); the Malays "Blachan"; and the Burmese "Ngā-pi" (but, more specifically, Toungha Ngā-pi, "Fish-paste;" or Dhameng). In the Mon, Khmer and Malay designations, the initial syllable P'ha, Fra, and Bla, possibly represents the Lāu and Siamese word Pā or Plā == "Fish". The Burmese one, Ngā-pi "Salted fish," has no doubt suggested the Siamese term ស៊ីលិក Kapi, which is, however, applied to a similar kind of paste made from sea-squills or very small sea shrimps called ខៀវ Khīoi, in Siamese. This is the Burmese Tien-tsa, the Mon P'harok Kh'méang, and possibly the Khmer Pha-ak. It is, of course, unknown to the Lāu, who are too far removed from the sea to procure the prime material necessary for its preparation.

In Yule's "Hobson-Jobson" (2nd ed.; London, 1903, p. 51, s. v. *Balachong*) is an interesting article on blachan which is, however, somewhat incomplete and partly incorrect. Crawfurd is quoted therein à propos of his suggestion that the condiment in question is probably the Roman *garum*. This I beg to doubt, as the *garon* or *garum* of the Greeks and Latins, although made, like Ngā-pi and blachan from fish of the *Clupea* family, was merely the fluid or watery sauce extracted therefrom, and not a paste. It must therefore have been practically identical with

35. ເປົ້າຍິນ ດັ່ງ ຄນ ກດ້າ ປາກ ກັນ ຄນ
ກດ້າ ພົມ; ຈະ ໂທຍ ວ່າ ພົມ ຜັກ ກີ
ນ ໄກ, ເພຣະ ປາກ ກດ້າ; ຈະ ຕີ ວ່າ
ປາກ ກດ້າ ກີ ນິໄກ ເພຣະ ພົມ ຜັກ
(as above)

It's like between one bold with his tongue and another only too ready to use his hands; so that it is impossible to blame the hands with being heavy, because the tongue was bitter, or to blame the tongue with being bitter, because the hands were heavy [i. e. dealt heavy blows]. Same sense as the preceding.

the *Nilak-mam*, "Salt-fish water," so relished by the Annamese and not disdained even by some old European residents in French Indo-China, just like some of the White Baboos in Malaya and sundry "European lovers of decomposed cheese" delight in blachan. Marsden, it is curious to notice, likened the condiment to caviare; but, I am inclined to believe it is only in point of exquisiteness that it can be called "caviare to the general." The late King Norodom of Kamboja used to style it, it appears, "the Khmér Roquefort cheese" (cp. *Excursions et Reconnaissances*, t. XI, p. 18). Considerable confusion is wrought, not only in "Hobson-Jobson," but also in other works treating of Far-Eastern matters, anent both *ngā-pi* and blachan. As we have just pointed out, a distinction must be made between the one variety concocted from small fish and the other obtained from shrimps. This latter even, is of two kinds, one red and one brown, according to the colour of the shrimps employed, which is communicated to the paste itself. The first Western traveller to notice the Dhameng variety of *Ngā-pi* (i. e. the paste made from fish, or *Lāu Plā-Rā*) was the Venetian jeweller Gasparo Balbi, in the course of his journey to Pegu (1683). He was so struck by its characteristics, that he wrote "he would rather smell a dead dog, to say nothing of eating it" ("Viaggio dell' Indie Orientali"; Venetia, 1590; f. 125 verso). Later on Capt. Hamilton noticed the variety made from shrimps, i. e. the Siamese Kapi at *Bankasoy* (read *Bāng Plā-soi*) on the eastern corner of the head of the Gulf of Siam. He wrote (under the date A. D. 1727): "Bankasoy is famous, chiefly for making ballichang [blachan], a sauce made of dried shrimps, cod-pepper, salt and a sea-weed or grass, all well mixed, and beaten up to the consistency of thick mustard. Its taste and smell are both ungrateful to the nose and palate; but many hundred tons are expended in Siam and the adjacent countries." (Pinkerton's Collection of Voyages, vol. VIII; London, 1811, p. 476). He did not fail, while in Pegu in 1709, to notice also the same variety of the condiment there, and to jot down its native name under the form *Prock* (op. cit., p. 422). This word, left unexplained in "Hobson-Jobson," stands, it will now be seen, for *P'harok*; and the shrimp paste he had occasion to notice, is what is specifically termed *P'harok Kh'méang* by the Moïs. Hamilton's spelling is more correct than the form *Prox* used by Sonnerat half a century later.

36. ເໜື້ອນ ທາບ ຕອງ ບ່າ, ອາມາ ຕອງ
ເຫັ້ນ ; ຫາ ກວາ ໄນ
(p. 451—A. D. 1423) *

Like carrying a load [suspended from a pingo pole] in two at a time, or serving two masters: it is unbecoming.

37. ດັກຂະນ ຂ້າງ ຕີ່ ຕ່ອ ເມື່ອ ຂຶ່ງ
ຈະ ຮູ້ ວ່າ ຕີ່ ;

1. In order to judge of the excellence of an elephant, one must ride it;

ນັ້ນ ດີ່ ໄກ ເຫຼາ ນົ້ອ ຕ້ອ; ມັດວັດ ຖຸ
ກ່ອນ, ຈຶ່ງ ຈະ ຮູ້ ວ່າ ຕີ່ ;

2. a good horse is known after having felt its back with one's hand;

ກຳກັດວັທທ່າງ ທີ່ ດີ່, ດ້າ ອາມາ ພອກ
ສົງຄວາມ ທ່າຍົກ, ຈຶ່ງ ຈະ ຮູ້ ວ່າ ຕີ່ ;

3. a brave soldier is known in action;

ກອງ ນພຄຸນ ເຕົ່າ, ຂຶ່ດ ດັງ ນໍາ ຕີ່
ດ້າ ກ່ອນ ຈຶ່ງ ຮູ້ ວ່າ ຕີ່ ;

4. pure gold is known by rubbing it on the touch-stone;

ດີ້ຕີ່ ຮູ່ປັນ ກ້າ ພຽບນ ຕ້ວຍ
ດັກຂະນ ກົງ ຍາ ມາຮຍາດຮ ຕັ້ງ

5. a woman is proclaimed :
(a) nice only when she combines beauty with graceful manners;

ອ່າຍ, ຈຶ່ງກວຣ ນັບ ວ່າ ຈຳ ກ່ອນ ; ກ້າ ຈະ
ໄຫ້ ຮູ່ກ ທ່າຍ່ອຍ ໄກ ຕັ້ນ ຜັກ ດູກ ຕັ້ງ

(b) exquisite after having been in contact with her;

ກ່ອນ, ຈຶ່ງ ນັບ ຄື່ອ ວ່າ ມີ ໂອຍາ
ອ່າຍ່ອຍ ; ກ້າ ໄກ ຕັ້ງ ກົດ ດັງ ໄກ

(c) kind-hearted only after having thoroughly tested her character.

ສັນເຊີງ ນັ້ນຢາກ່ອນ, ຈຶ່ງ ນັບ ວ່າ ຕີ່
(p. 453—A. D. 1423) †

* The original reads: "Kha chia nai ba," 'To take refuge and eat [i. e. live] with two masters.'

† The whole passage is, more or less, an imitation of verse 97th of the Lokañiti; but peculiarly so in the sentence numbered 3. above, which corresponds verbatim to the Pali: "pasahseyya.....raja paratagatah surah," 'praiseworthy is the brave (only) after having returned (from battle)'.

38. ອູງປະມາ ດັກ ທັກ ດັງ ໃນ ຜຸ່ງ
ກາ, ພຣະເຕີ້ຫໍ ເວົ້າ ປັນ ກົມ ທຸ່ມ ເຫຼື້ອ
(p. 466—A. D. 1428) *

39. ພຣະ ເປົ່ງຢັມ ປະກຸງ ພຶ່ງ ຂັ້ນຄູາ
ທ່າງ; ດັກ ເປົ່ງຢັມ ເພິ່ນ ທ່ວ່ານ
ແດວ ກີ່ ມື້ ແຕ່ ຈະ ຂອາ ຈານ ຕູ້ງ
ໄຫຍ້ ຂັ້ນ ໄປ;
ດັກ ນີ້ ດັກ ເປັນ ຮາຊີບຕົກ..... ກີ່
ເປົ່ງຢັມ ເໜີ້ອ້າກ ຕ່ານຖານຸ; ຈະ ເປົ່ງຢັມ
ທ່ວ່ານ ເພິ່ນ ປັສຸກ, ມີ ອາາ ເວິລູນ
ຂັ້ນ ໄປ.
(p. 467—A. D. 1428) †

Like a swan (Hauha) finding himself in a flock of crows or a stately lion entering a herd of tigers.

A man may be compared to paddy which when sown or planted cannot but germinate and prosper;

but you, my child, although being a royal daughter..... may be likened to husked rice which, though it be sown or planted can no more germinate and prosper.

but you, my child, although being a royal daughter,..... may be likened to husked rice which, though it be sown or planted can no more germinate and prosper.

A still earlier imitation from the Lokaniti occurs in a Burmese inscription at Pagan dated C. E. 770=A. D. 1408 (which is presumably a mistake for C. E. 778=A. D. 1416). It is but a variation of the 61st verse of that famous Pāli treatise, beginning with: "Na visam visamicchāhu" (Cf. "Inscriptions of Pagan, Pinya and Ava"; Rangoon, 1899, p. 34). I am not aware of any attempt having as yet been made towards determining the date of the Lokaniti. In these pages I have had occasion to notice more than once strict analogies between certain passages of the Lokaniti and others to be found in the Dhammapadathaktha, or commentary to the Dhammapada. As it is well-known the authorship of that commentary is commonly ascribed to the celebrated divine Buddhaghosa, its date being thus put in the first quarter of the fifth century A. D. As I do hardly believe that the Lokaniti can have been composed before that we would obtain approximately A. D. 425 and 1400 as the two termini between which we may, for the present, confine its date. It is to be hoped that further researches into Buddhist literature may permit of considerably reducing the limits of the period suggested above, and also of establishing the authorship of that ethical treatise, so popular from many centuries in Burma, Pegu, and Siam.

* This simile appears to have been immediately derived from the first verse of the 24th stanza of the *Lokaniti*, which reads: "Hamso majjhe na kakanaih, siho gunnah na sobhate" - "A swan in the midst of crows, a lion among cattle, do not look beautiful."

[†] Not yet traced in the original. The saw has a Siamese ring about it: Cp. No. 4, p. 69 above. In the text it is stated to have been uttered by the queen of Burma while trying to persuade her daughter to marry.

40. ພັງ ປາກ ກໍ ຍ່ອນ ເສີ່ ກາງ, ພັງ ນົກ ພັງ ຂວານ, ນັກ ອະ ບາກ ເຈັບ
 (p. 473—A. D. 1424) *
41. ດັກ ມີ ຈັກຍຸ, ກໍ ເຫັນອນ ທັ້ງ ອາໄມ; ເພວະ ປປາສົດກາ ຄວາມ ພິຈາກ ດາ ດົກ ດຽວອນ
 (p. 515—A. D. 1480 circa) †
42. ພຣະ ອາທິຫຍ່ ໄນ ກວາ ລະ ໂກງວ ທົງ ທ້ອຍ
 (p. 517—A. D. 1480 circa)
43. ຕັກວ່ ເນື້ອ ແກ່ກີ, ຕຽນ ອູມາດີ ເຂົາ ດັງ ຂານ ນ້າ ສໍາຮັກ ກາຍ ເຕັກ ແດວ, ເຫັນຍາດາ ມາ ເຊີ່ມ ທຳ ພາກ ມໍາຍ
 (p. 553 bis—A. D. 1490 circa) ‡
- A slip of the tongue [lit. mouth] may spoil the whole game (or business); a slip of the knife or axe is likely to cause severe injury.
- Though having eyes they are of no use to him [lit. he is like being devoid of them]; for he lacks brains.
- The sun should not feel wroth at a fire-fly.
- When new-born children have been bathed and purified by their relatives, the celestials descend to impress characteristic marks on their foreheads.

* The original differs considerably here, it being as follows : "Pain thaliüng pauk wat ; chäng thaliüng, pauk that," 'A slip of the tongue is exceedingly hard to recall ; if the foot slips its withdrawal (from the crack, pit, etc.) causes pain.' The first part means, of course, that an ill advised word, once uttered, is difficult to reclaim. As regards the entire saying, cp. No. 208, p. 105 above.

† This is a reminiscence from Buddhist literature.

‡ Although spoken by Dhammadetī, the learned king then reigning in Pegu, this saying refers to a superstition which is apparently of Chinese origin ;— at any rate I have not so far heard of it in Siam and neighbouring countries, nor met it in Buddhist literature. The Chinese appear to believe, that when one is born, the deities impress on his forehead and palms of the hands, certain characteristic marks and lines, by which the inner nature and destiny of the new-born may be judged. Thence, the opportunity of chiromancy, etc., enabling one to decipher those special signs and lineaments. The idea is not, of course, a new one in the West ; nor are there lacking even in Buddhist and local literature references to the characteristic marks of great men, and treatises on palmistry, etc. ; but the notion as regards the marks on the forehead, etc. seems to have been introduced from China.

44. ဓុប្រមាណ៉ា តីបិសុរក ទង់លែន Like having gone up to heaven in life.
 (p. 187—A. D. 1380) * [=To be the recipient of an unexpected boon].
 Cf. the Ital. "Toccare il cielo coldito," To reach up to the sky with one's finger.

Thus far with the list of aphoristical and metaphoric sayings culled from the annals of Pegu. It should be pointed out, however, that these gleanings do by no means exhaust the *flosculi sententiarum* of that work, for there are yet many plums to be plucked out by the diligent reader; while many passages drawn wholesale or imitated from Buddhistic literature have been designedly skipped over as irrelevant, when making the above collection. It now remains only to add by way of example, some specimens of popular sayings gathered from the mouths of local Moñ residents. For such I could not help giving the original context in Roman characters hoping it may somehow assist in tracing them among other Moñ speaking communities.

45. Toa bā, hméa ka poi. † To [attempt to] seize three fishes with the two hands.
 [=Grasp all, lose all]. "Qui trop embrasse, mal étreint."
46. Khadait kāng khyūa niah When a crow seizes a blade of grass [fancying] nobody sees him, he is nevertheless seen by two at least. [=Although an evil deed is perpetrated when no one is present, it is nevertheless seen by deities above].

* This saying is also current among the Siamese.

† Cp. No. 193, p. 103 above, which also exists under the same form among the Moñs: "Rōb ka toa bā," 'to grasp at fish with both hands at a time'; but whether borrowed from the Siamese or not, I am unable to say.

47. Awāi chob sāng p'ħēta kēing Getting one's tail wet when
diek. about to reach the shore.
[=To have to swim for the shore when having almost reached it aboard a vessel] *Naufragium in portu facere* (To make shipwreck in port). —Quintilian.
48. Kun nīal̄i hö rok, pauk kasok Not having requited the benefits received, its feathers were plucked off with the aid of ashes.
ko patoīn. * [Said of ungrateful people].
49. Smōiñ K'bob, Smōiñ K'bob ! Lord Swan, Lord Swan ! your song [high up in the air] is sweet, but your eggs are acrid.
p'haru nāi mib, kh'māi p'hyah [Said of one bringing gifts which afterwards prove derisive or troublesome].
pret. †
50. Nīal̄i mūa chia pōng, pōng With one hundred baskets of rice (stored in his house), the stock became exhausted although not a single grain of it ever reached his mouth.
klom nē ot; bot hö chāb pāiñ. [Said of one who, though having plenty of everything, does not enjoy his wealth, leaving others to squander it].

* From a popular story in which an adjutant bird having proved ungrateful to its master, was turned out from the latter's house, and on reaching the market street, the people there pulled out its feathers, having first rubbed their hands in ashes, in order to obtain a better grip on the slippery plumage. The dénouement of this story much resembles that of two Jātakas (Kapota Jātaka, Nos. 42 and 375 of Fausböll's edition), where a greedy crow has its feathers pulled out in punishment.

† Allusion to another popular story, where a certain individual, wishing to obtain by fraud a favour from his blind mother-in law, brought her a present of what he pretended were swan's eggs. In reality, they were simply peeled limes which, the blind old woman, judging merely from touch, took to be what they were represented to be. However, when she began to eat them, on finding them acid, she became aware of the trick played upon her, and uttered the above exclamation.

51. Möit kö chia ka Krāng, pām
chéang kanot kröit * Wishing to partake of *Cyprinus*
fish, he climbs with his
funnel-shaped trap to look
for it on the top of a silk-
cotton tree.
52. Möit kö chia kok kēa; pām
chéa kēatā wöit. Wishing to feast on sparrows,
he went to net them in the
nether regions. [same sense
as the preceding].
53. Taupp'mā nōng m'nil̄ k'dop
thoh̄ ka, p'het̄a thoh̄ sung. He is like a man with the head
of a fish and a serpent tail.
[=Face-flatterer and back-
biter].
54. Taupp'mā nōng nial̄ töiñ kyām With him it is like playing the
ko khléa kahlāng; ha kob kô. zither to an ox: a vain
labour. [=It is of no use
talking to him as he can't or
won't understand].



* The *Cyprinus* is an excellent river fish. A Siamese king's extreme fondness for it passed into history (see annals of Ayuthia, p. 450). One variety, the *Cyprinus Rokita*, is rose finned and rose tailed. Images of it are usually hung above infant cradles and used as toys for children. As regards the saying, cf. No. 191, p. 102 above.

The Chinese have a similar one: "To climb a tree to catch a fish" which seems, however, to mean 'talking much and doing nothing.'

ADDENDA ET CORRIGENDA.

p. 14, bottom—See about the origin of this adage : Appendix E, No. 1, and remarks appended thereto (p. 118).

p. 20, third saying from top.— See Appendix E, No. 18 (p. 122).

p. 20, bottom note—See p. 72, No. 30. I should have recollect ed at the time being that the graceful simile in question is widely made use of in Buddhist literature whence it doubtless was introduced into Siāmese and also, though under a somewhat modified form, into Malay. The sense in which it is employed in Buddhist texts is, absence of clinging, of attachment; as, e. g., in Dhammapada, 401 :

" Vāri pokkhapatte 'va.....na limpati "

'Like water on a lotus leaf.....does not cling (or adhere).'

Cf. also st. 336 of same work, "to fall off...like water-drops from a lotus leaf"; Suttanipāta, 891 ("without clinging.....like a water-drop on a lotus"); 625 ; 812 ; etc.

p. 32, second saying from bottom.—This saw appears to have been taken from the 37th stanza of the Lokanīti, the second verse of which says :

" Mügo ' va supinah passah, kathetum pi na ussahe, "

'Just like a dumb man, who is unable to tell what he has seen in dream.'

p. 34, No. 4.—I have since found the same adage in the Lokanīti, stanza 159th :

" Pabbe pabbe kamenacchu, visesa rasa aggato :

Tathā sumettiko sādhu ; viparito ca dujjano."

"As the sugar cane acquires a superior flavour at each successive internode as one proceeds from the tip towards the base,"
So does the friendship of the well-willer: whereas that of the wicked is the reverse."

It will be seen that the saying tallies perfectly with the one quoted in the 1st story of lib. II of the Pancatantra (p. 149 of Lancelot's transl.); so it may derive from an older source than either the latter work or the Lokanīti, which it would be interesting to identify.

p. 37, No. 16.—The swan is also regarded as swifter in flight than even the peacock, as shown by the following passage from the Suttanipāta, 220: "...the crested bird with the blue neck (the peacock) never attains the swiftness of the swan."

As regards the hobby of vieing with the sun ascribed by the Siamese to the peacock (see No. 14, p. 37), it would seem that in Buddhistic literature it is instead (or likewise) attributed to the swan, judging from the following sentence in the Dhammapada, 175: "The swans go on the path of the sun, they go through the ether by means of their miraculous power."

p. 38, No. 24.—However the turtle is also taken as a type of dumbness. The expression "turtle (more correctly 'tortoise') head" for a 'weather cock' or fickle person, doubtless originated from the habit of the tortoise of often retracting its limbs within the carapace and then protruding them out again. In the Lokanīti, stanza 76, the perverse who endeavours to mask his own wickedness, is compared to a tortoise secreting its limbs: "Guyhe kummā 'va aṅgāni."

p. 43, No. 4.—A new and properly revised as well as reintegrated edition of this valuable ethical work has been recently issued (1904) under the title of **สุกานติ โลกนิติ คำโภดง** by the local Education Department * (**กรมศึกษาธิการ**) in the useful collection of Siamese classical authors (**คุณครรภันพนิช**) initiated of late for the use of students. The work comprises—as stated at the end—408 stanzas which, through the painstaking endeavours of the editors, could be traced out in full. All earlier editions merely exhibit the text in a corrupt and mutilated form. The treatise is not a real translation of the Pāli Lokanīti, but a free imitation of it. For, while containing maxims drawn from that work, it also introduces matter borrowed from elsewhere. Again, as pointed out in the editorial preface, it is not the original work of Prince Dec'hādison, but merely an improvement by the latter upon an older poetical compilation which doubtless dated back to the days of Ayuthia and has now probably gone lost. Prince Dec'hādison's rifacimento was completed on the 29th January 1835.

* **สุกานติ โลกนิติ คำ โภดง**, พราเจ้า บรมวงศ์เจء กรม ตมกีจ พราหมา
ติก ทรง ร่าง ของ เค้า พิมพ์ ศรี แมก ว.ศ. ๑๙๐

p. 43, No. 6.—The Rev. Isaraināya was a Mom Chāu Prince អំពីនមេរាជរាជ្យរាង, descended from the Second King (Wang Nā)'s family.

p. 44, No. 12.—After this two new entries should be made of popular Lāu books of maxims that have since come to my notice, viz :—

No. 13.—ពុសនលាន, Pū son Lān, "A grandfather's teachings to his grandchild," in 2 palm-leaf books, MS.—See note * on p. 110.

No. 14.—លានសិរិនុ, Lān son Pū, "A grandchild's teachings to his grandfather", a counterpart to the preceding, in two palm-leaf books, MS.—see remark to p. 110, footnote * in these Addenda.

p. 44, No. 2,(sect. II).—Nāi Narindr Dhibet (In) wrote under the first (1782-1809) reign, and not under the third. He was a ពុនិវត្ត or upper class page attached to the Second King's household. Nāi Narindr Dhibet is merely the title borne by one of such officials; In was the name of the poet who held that position. He is probably one and the same person with the next.

p. 45, No. 3—The author here referred to was not a monk, but an official attached to the Second King's Palace, where there is a post the holder of which bears the title of ព្រះមហាយសារា, P'rah Mahā-yasārā. This is evidenced by the fact that, at the close of the poem, he says of himself :

"តាមេរាប់ ព្រះមហាយសារា,
ឈ្មោះខ្លោយបានមកឯករាជ្យ"

"A composition of ours, P'rah Mahā-yasārā,

Who are an official attached to the *Pavara* [i. e. Wang Nā] Palace."

Hence the great probability that, as suggested above, it is here again a question of Nāi Narindr Dhibet (In) himself, who may have been promoted later on to the post of P'rah Mahā-yasārā. I have not yet seen the version of the ពាណិជ្ជនុ ascribed to Nāi Narindr Dhibet (In), and I am therefore unable to tell whether this (No. 2) is a distinct work from the other (No. 3). But the probability is, until No. 2 turns out to be a quite separate work, that Nos. 2 and 3 are one and the same composition, due to the pen of the same writer who has borne at different periods, two different titles.

p. 45. No. 7—The authorship of this earlier version of กฤษณา ส่อน

นั้น is ascribed, almost by common consensus, to พญา ตรัง, P'hyā Trang, i. e. one of the governors of Trang (W. coast Malay Peninsula) under the early part of the third reign (1824—1851), who passed to posterity owing to his being a very accomplished poet. He also wrote some poems ศรีษะ คำนั้นที่ at the beginning of the same reign, on the occasion of the consecration of certain drums made from ไม้ราก (*Melanorrhœa sp.*), and he is possibly the same P'hyā Trang of whom some half dozen of เพลง ยานุ, or erotic poems are still preserved as fairly good specimens of that style of composition. His version of Kṛiṣṇā's teachings was engraven, as we have pointed out (p. 46), on marble slabs at Wat P'hō. Quite recently it was ably edited and published under the supervision of the local Education Department; * but, strange to say, its authorship is, in the preface, ascribed to Prince Paramānujit, the famous Archbishop of that reign. This oversight is doubtless due to the fact that the prelate in question composed also in his turn, a few years later, another poem on the same subject. This I have not yet seen, but it is described to me by persons who have had occasion to read it, as being a quite distinct work from the preceding. That the Wat P'hō and the newly published version of Kṛiṣṇā cannot come from the Right Rev. Phrah Paramānujit's pen, is made evident from the very outset of the poem where the author alludes to himself in the following strain:

- ๔. แท่ ทู ผู้ จะ นิพนธ์ ยบด บท บรรหาร, แห่ง ราชโองการ, กำรตั้ง
 - ๕. ให้ วงศ์สุขดี กฤษณาสุก้าสีกัลวัสดี เดบงฉันท์ร่าพวรรณอรรถ, กิปราาย
 - ๖. แยกก แยก แสง พาน เพรง เชล ดักษณ บรรยาย, ชาด ชนบทชินบัญ
- ประคาย
- ๗. ไม่ สม เสื่อม บ่ เสื่อม สมาน มุข ประกาศ, อิทธิยาคณา ปราษญ
ทั้งมวล.

* กำรฉันท์ กฤษณา ส่อน น้อง, พระเจ้า ไอยகาราเรย์ กนก ศุเมศี๊
พระ ปรมานุชีต ชื่โนรต ทรง นิพนธ์—pp. II+27+3, small 8vo.

" 6. From me, who will sing this lay in accordance with the royal command

7. Of unfolding Kṛiṣṇā's useful maxims in *chanda* metre;

8. The style and wording will considerably differ from those of other bards, for this is simply the effusion of a plain man from the country,

9. And cannot therefore be compared to the master-pieces of savants in the capital."

Now, how can it be believed that the Prince-Priest Paramānujīt, a most distinguished member of the Royal Family, born in Bangkok and who, for the masterly elegance and terseness of his poems, may justly be called the Siamese Horace, would refer to himself in such an odd manner posing in the garb of a man from the country, an unpolished provincial? It would be simply absurd. There can be no doubt, therefore, that the earlier version of Kṛiṣṇā (No. 7) is the work of P'hyā Trang; and it follows that in our list on p. 46 we must insert another entry between Nos. 7 and 8, which we might provisionally call No. 7a, destined for the Right Rev. P'lhrah Paramānujīt's version. It should be added that both this and P'hyā Trang's are in *Chanda* metre (*i. e.* metre measured by syllables) after the Indū classical model (*Aksaracchandah*), which enables them to be easily distinguished from such compositions as, *e. g.*, No. 8, written in ດອດນ ແມ່ນ, *i. e.* in ordinary octosyllabic verse.

p. 48—A new entry should be added, numbered 23, for the following treatise that had escaped my notice when compiling the list :

23. ດັກ ສາມ ຂັນ—ເປັນ ຕົກສິກ ສອນ ໄກ—"The three storied umbrella: maxims for the education of the heart," by ຖະນະພວດກັນ (ຖິມ) since promoted to the title of ນາງ ພົມພາງ ລັກ, who completed the work on the 2nd August, 1894. The title of "three-storied *chattrā* (state umbrella)" was adopted for it in view of the fact that the maxims contained therein are grouped under three degrees, viz., ordinary, medium, and superior. The book is, in substance, not one of proverbs but a didactic moral treatise. Printed in R. S. 108=A. D. 1889,—evidently an error for A. D. 118=A. D. 1899, in small 8vo., 45 pp. The author is well known as the *quondam* librettist for the now disappeared Princes Theatre, for the stage of which he adapted many a play. Among others may be mentioned his adaptation of the Rājādhināj referred to on p. 115.

p. 53, No. 30.—Cf. No. 13 in appendix E. (p. 121).

p. 57, No. 67.—Cf. No. 11 in appendix D. (p. 111). The Lokaniti contains a somewhat similar passage in stanza 88 which reads:

"Singānati paññāsa hatthena, satena vajinam vajje,
Hatthidantim sahassena, desacāgena dujjanati."

"Shun [dangerous] horned animals at fifty cubits' distance,
[rushing] horses at a hundred;

Tuskers at a thousand; but forsake the place entirely before the wicked."

N. B.—Vâjî, “a horse” (Skr. Vâjin); and Hattidantî, “a tusker elephant,” not in Childers.

p. 58, No. 72.—An identical precept is contained in the *Suttanipāta*, 927: “Let him [the monk] not apply himself to practising the Āthabbana [-veda].” Professor Fausbøll translates “practising (the hymns of) the Āthabbana-veda” (*Sacred Books of the East*, vol. X, part II, p. 176); but there can be no doubt that magic, sorcery, is directly implied. In the Pāli *Dhammasutta* introduced of old from Pegu into Siam, Āthabbanikā forms the 25th head of dispute, and includes all practices connected with the Black Art. (See *Laws of Siam*, 5th ed., 1879, vol. I, p. 20).

p. 65, No. 182.—Cf. Lokaniti, stanza 184: "Rahno.....aggi 'va,'
[The courtier should understand that] a King is like fire.'

p. 69, No. 4.—Cf. No. 39 in appendix E, p. 130.

p. 71, No. 21.—n n 26 n n n n 125

p. 72, No. 27.—" " 18 " " 122

p. 72, No. 28.—A more striking parallel to this is to be found in the Italian Proverb: "If luck comes by pounds and goes away by ounces." Cp. also the English one: "Misfortunes come in wings and depart on foot"; and the Shakespearian: "When sorrows come, they come not single spies, But in battalions." (Hamlet, IV, 5).

p. 72, No. 30. — See remark on bottom note to p. 20 in these Addenda.

p. 77, Nos. 66, 67.—See Nos. 8 and 7, respectively, in appendix E, p. 120.

p. 77, No. 69.—See note to p. 33 in these *Addenda*.

P. 77, No. 71.—Cf. No. 6 on p. 120.

P. 78, No. 78.—The saw also means: "Kissing the baby touches [*i. e.* favourably affects] the mother." In this connection it is said of one practising the osculatory process upon the baby of a grass-widow, or otherwise flattering her in order to enter into her good graces:

p. 79, No. 82, and note (1). The saw comes either directly from the Dhammapada, or indirectly by way of the Lokaniti. In the Dhammapada, stanza 64, it is said :

" Yāvajivam pi ce bālo —panditash payirupasati,

Na so dhammānā vijānāti—dabbī sūparasah yathā."

'A fool, even though he be associated with a wise man all his life-long,

Will perceive the truth as little as a ladle perceives the taste of curry.'

[Here Professor Max Müller translated : "as little as a spoon perceives the taste of soup" ("Sacred Books of the East," vol. X, part I, p. 20), which conveys a considerably different idea to the European reader. For Dabbī, Katachu, and akin vocables which Childers (Dict. s. v.), and Rhys Davids ("Sacred Books of the East," vol. XX, pp. 100, 290) took to mean spoons, are not so in the European sense, i. e. of conveying liquids and food to the mouth; but ladles or stirrers, used either to dish or serve out food, or to stir food in the cooking pots and pans. I believe that with the exception of little spoons made of precious materials for the administration of medicines, no spoons were ever used of old in India and neighbouring countries for taking food to the mouth. This would be contrary to Indū ideas of etiquette; and to this day they are forbidden for that purpose to the Buddhist priesthood,—at any rate in Siam. It will be seen, moreover, that by translating the concluding passage of the stanza quoted above, in the same manner as Max Müller, it loses much of its force. Whereas, if we substitute 'stirrer' or 'ladle' in the place of 'spoon,' and 'sauce' or 'curry' for 'soup', in agreement with local culinary usages, the passage acquires a far more impressive significance, this being to the effect that the ladle or stirrer, although remaining long in contact with the curry (which is spiced) does not feel its flavour. Evidently, this was the meaning the author of that passage intended to convey].

Stanza 24th of the Lokaniti repeats *verbatim* the same passage, with the only exception of a trifling variation in the tense of the verb at the end of the first verse which it gives in the form "payirupasi." The same it does in the next stanza (25th) which is, with the same slight variant but a word for word repetition of stanza 65th in the Dhammapada.

The passage in question discloses to us the exact figurative sense of the term *Dabbi*, 'ladle,' 'stirrer,' or 'skimmer' as well as of its even ruder variety, the Siamese *Tawak*. And that sense is: one unable to appreciate or perceive what is good, and for whom improvement from his base mental and moral condition is past all hope; in a word, a rank fool, or confirmed jackass. Hence it is that the term *Tawak*, especially, is held among Siamese so offensive as to be proscribed in polite conversation, as well as in literary composition. It is, indeed, when used invectively, far more opprobrious than our ass, fool, or dolt.

As regards the "gesture of the skimmer," it has its antithesis in the "gesture of the long handled fan, *W̄H* (p'hacc'hani from Pālivijant)" which is done in the same manner, but with the palm of the hand turned inwards, and conveys a respectful signification, in a similar manner as beckoning with the hand as a salute or farewell bidding, is with us. N. B.—"inwards" in last line but one of footnote to p. 79 is a misprint for "outwards."

p. 18, No 89.—Cf. No. 9 in appendix E, p. 120.

p. 82, No. 97.—It would have been more correct for me to say "are owned by descendants of Europeans," who are mostly descended from old Portuguese settlers.

p. 72, note †—The absurd fiction as regards the absence of knee joints in Būa savages, may be compared to the old western legend about elephants which were held to have no knees. Cp., e. g. Eugenius Philalethes' "Brief Natural History," 89; as well as the following Shakespearean passage: "The elephant hath joints, but none for courtesy; his legs are for necessity, not for flexure" (*Troilus and Cressida*, act III, sc. 3—1602).

p. 94, No. 159.—Cf. No. 19. in appendix E, p. 123.

p. 96, No. 166.—The saw originated also from the fact that children of noble blood are supposed to have complexions of a golden-yellow hue. Such feature is part of the oriental ideal of beauty.

p. 101. No. 185.—The peculiar belief as regards a green snake gnawing at the Tukkē's liver seems to be confined to populations of the Thai race. In so far as I could ascertain, it does not exist among the neighbouring Mois, Khmers, or Annamese. In atonement for what misdeeds the homely gecko is supposed to have to undergo such a Prometheus-like torture, I was at a loss to learn, though inclined to suspect

that some legend is at the bottom of the mystery. The evidence of the old Western world as regards the gecko's habits and character lies quite in a contrary direction. For, according to Aristotle, this animal, then termed Askalabotes, was wont to enter the nose of asses in order to prevent them from grubbing. Nor was this all: after shedding its skin, it used to make a meal of the slough. Like the toad it was reputed venomous until comparatively recent times—its lesser species, the *Hemidactylus* or Ching-chok, 青蛇, is still under such an accusation among the Annamites,—and the accounts of early missionaries to Siām, Tachard among others, speak of it with deep awe, while Turpin tells us that “ses griffes sont si pénétrantes qu'il les grave sur le verre.” As regards the unquestionable fact that the green snake enters the gecko's mouth at certain periods, it is not without parallel in natural history. Of its not distant relative, the crocodile, Paul Lucas tells us (in his “*Voyage fait en 1714*”) that the humming bird and the lapwing enter fearlessly its mouth, and the creature never injures them because they pick its teeth.

p. 104, No. 203.—Cf. No. 16 in appendix E, p. 122.

p. 105, No. 208.— „ „ 40 „ „ „ p. 131.

p. 109, footnote—In so far as I am aware, the 1st volume only of the Pāli text—under the title of 麻那拉底派, “Maṅgaladipani,”—has appeared. It was issued by the Mahā Makuta Rājavidyālaya Press in R. S. 119=A.D. 1900.

p. 110, No 8—This saying, I now find, comes bodily from the 13th stanza of the *Lokanīti*, which runs:

“Potthakesu ca yan sippai,—parahatthe ca yan dhanaiḥ ;
Yathākicce samuppanne,—na tash sippai, na tash dhanaiḥ.”

“Learning which merely lies unabsorbed in books (*lit.* palm-leaf MSS.); treasure which has passed to other hands (on loan); Is neither learning nor treasure (to us) in time of need.” [I. e. is the same as non-existent or valueless to us when need of it arises].

The Pāli context makes the meaning of its derived Lāo counterpart clearer; and therefore the translation we have given of the latter on p. 110 must be somewhat modified as follows:

“Money belonging to us, if lent to others is no more considered [of any worth to us];

Neither is learning merely contained in our own [palm-leaf] books [and lying unabsorbed by us].”

It will be seen from this example how the Lokanīti is likely to have been put, among the Lāu people also, largely under contribution.

p. 110, footnote *—It has, since penning this note, come to my knowledge that the popular Lāu treatise referred to, has a counterpart in another booklet titled ນ້າມ ໄດ້ ສັງ, “A grandchild's teachings to his grandfather,” which must be even more curious, and worth in any case of being made known in part at least of its contents, to foreign readers.

p. 111, No. 11.—See remark to p. 53, No. 67, in these Addenda.

p. 118, footnote.—I should have added that the original work is similarly termed by the Moñis “*Saiha thiréache*” (=Siha adhirāja, or Sihādhirāja) after the title of reign (Siharāja) assumed by Pheñia Nūñ at his accession. But this popular designation of the annals in question is, no less than the Siāmese one, a misnomer.

CLOSING REMARKS.

Before taking leave of these pages I desire to emphasize once more the importance, while collecting proverbs in these countries, to conform in so far as possible to the directions given on pp. 3-4 above. As we have seen in the course of the lists themselves we have supplied, even the greatest caution often does not prove sufficient to prevent including some foreign-derived proverb among the genuine national ones. But such occurrences becoming restricted to a mere few cases through the exercise of a fair measure of discrimination, can never constitute a serious drawback.

From the few examples given of collateral proverbs current among the Lāu and Moñi, the high importance will have become apparent, of being able to trace such sayings back to some well ascertained date in the history or literature of the nations concerned, so as to obtain reliable terms of comparison wherewith to determine the paternity of the sayings themselves. It follows that, in collecting proverbs in these countries, special attention should be devoted to those occurring in historical works, or in literary compositions of a pretty well known date; and such a date, or that under which they are recorded in the former case, should be appended to each saying by way of a chronological landmark likely to assist in tracing its origin.

There is one more point as to which an even greater caution should be exercised, and that is, to make sure about the meaning, figurative or otherwise, of each particular saying before attempting to

translate it into a European language. A little experience acquired in connection with the subject has taught me that a good, even thorough, knowledge of the language, is no sufficient qualification for the correct translation of a proverb—not to say of an idiomatic phrase. Not seldom it happens that one thinks he can see the purport quite clearly and rushes into translation but to find out, later on, that though he had translated correctly in so far as the letter is concerned, he was completely mistaken as regards the spirit. The moral is therefore : when you are in doubt, or when the saying is capable of more than one interpretation, enquire from the local literati as to which is the correct one, or what is the metaphoric sense they put upon it.

I should have liked to give some specimens of Khm r proverbs as well ; but apart from the fact that this paper has already attained a far larger size than originally contemplated, I notice that a study has been quite recently published on the subject by Mr. L. Finot, the late Director of the cole Fran aise d'Extr me Orient at Hanoi, * which, though I have not yet seen, I cannot but anticipate—judging by the name of its author—to be a very valuable one, and most likely to assist in comparative researches.

So, I must needs remain content with having contributed my humble mite to the literature on the subject in the shape of this little paper, in bringing which to a close I may, despite its defects, say in some sense with Horace to possibly captious critics :

“ Si quid novisti rectius istis,
Candidus imperti ; si non, his utere mecum.”

* “ Proverbes cambodgiens,” pub. in the *Revue Indochinoise*, vol. I, 1904 ; pp. 71 et seqq.

MISPRINTS

Abbreviations : *p.*=page; *l.*=line; *t.*=top of page; *b.*=bottom of do.; *r.*=right-hand column; *lf.*=left-hand do.; *fn.*=foot-note.

<i>P.</i>	<i>L.</i>		<i>FOR</i>	<i>READ</i>
12	14	t. r.	noon	noon
15	17	"	Sin	Sin
"	19	"	millipeds	millipeds
16	18	t.	to the door	at the door
21	2	t. lf.	เปร	เปร
48	7	b.	1353	1350
49	11	t.	of many the sālās	of the many sālās
"	14	b.	p. 44.	p. 44, No. 11.
61	1	fn.(1)	on sorrows	on the sorrows
62	8	t. lf.	ท้า	ท้า
65	2	b. r.	noble;	noble
70	6	t. lf.	หนอ	หนอ
79	4	"	หนพ	หนพ
"	11	b.	"	"
"	2	"	inwards	outwards
92	11	b.	uch as	such as
93	5	b. lf.	ให้ กัน หมาย ไม่ กิด	ไม่ กิด เกี่ยน กัน
			เกี่ยน กัน	ให้ กัน หมาย
95	4	b.	denone	denote
97	5	"	stumpsis	stumps is
98	22	"	riverr	river
"	16	"	allo-	allow-
102	17	t. r.	fish-net	fishing-net
109	7	t. lf.	ເໜອ	ເໜອ
111	5	b. lf.	ເລືອນ	ເລືອນ
114	5	b.	that	delete
122	5	t. r.	be careless as	be so careless as
124	9	b.	origin	origin
125	8	"	Nōng	ຸ້ນງ
129	10-11	t. lf.	ຕີຕາ	ຕີຕາ
130	1	fn.	the-the	the
132	10	b. lf.	Although	Although

INDEX.

- Absence, 59, 97.
 Actions, 78, 87, 88, 93.—action, 129.
 Adder, 125.
 Adjutant bird, 133.
 Admonitions, 53, 55, 56, 60.
 Aerial travelling, 104.
 Affection, 62, 65, 66, 67, 89.
 Age, old, 60 —Aged people, 53, 60.
 Aim, 10, 66.
 Airs, 52.
Alpinia galangas, 102.
 Ambition, 52, 93.
 Ambush, 26.
 Anger, 12, 30, 55, 108, 120, 126.
 Angling, 109.
 Animals, characteristics ascribed to, in Siām, 35, 40, 119.
 Annals, various local, 14, 32, 88, 112, 113-117, 118, 123, 132, 134.
 Annamese, 40, 128, 148—folk-tales, 35.
 Apologues, 33, 34, 77.
 Arboreal-dwelling tribes, 92.
 Army, 55.
 Arrow, 126.
 Arya Maitreya, the next Buddha, 86.
 Ashes, 133.
Asiatic Researches, 1.
 Ass, 35, 143,—in human form, 142.
 Assistance, 66.
 Astrologers, 44, 60.
 Atharva Veda, Āthabbaṇa Veda, 58, 140.
 Attachment, 28, 82, 108, 135.
 Avadānas, 4, 33, 35.
 Axe, 131.
 Ayuthia (Ayuddhyā) annals, 32, 33, 48, 70, 77, 81, 134.
 Back, 76, 87, 89, 93, 100, 106, 112, 119, 129.
 Back-biting, 80, 134.
 Bait, 109.
 Balbi, Gasparo, 128.
 Bāli, the monkey chief, 44, 45.
 Balloon, 29.
 Bamboo, 14, 78, 100.
 Bān-Don district, 98.
 Bāng-kok annals, 14, 70, 104, 118.
 Bāng-kok river, 82, 86 —“drinking its water,” 82.
 Bāng Plā-sai district, 128.
 Bāng Sāu-thong gardens, 82.
 Bāng Tap-hān district, 15, 70.
 Barcarole, 84.
 Barking, 12, 22, 67, 74, 84, 98.
 Barter, 32, 77, 86, 120, 128.
 Pasket, 79, 89, 133.
 Bat, 35.
 Battle, 107, 129.
 Beads, 77, 120.
 Beard, 86.
 Beak, 126.
 Beauty, 28, 55, 75, 94, 105, 129, 142 —type of, 37.—queen of, 105.
 Bedding, 110.
 Bee, the carpenter, 37.
 Behaviour, 56.
 Belly, 28, 75, 124 —big-bellied, 89.
 Beloved, 53.
 Benefits, 62, 110, 138.
 Betel chewing, 84.
 Betrothal, 102.
 Beware, 21, 60.
 Bibliography of Siāmese Subhāsīt Literature, 42-48, 137-139, 143.
 Bilge-ways, 52.
 Bird, 13, 33, 69, 77, 83, 88, 98, 122, 143.
 Birth, 87, 110.
 Bit, horse, 106.
 Biting, 22, 57, 73, 74, 91, 95, 98, 100, 109.
Blachan, Balachong, 127, 128.
 Black Art, 58.
 Black-eye, 105.
 Blade of grass, 132.—Blade, the keen, 87.
 Blame, 63, 127, 128.
 Blind, 22, 74, 103, 138.
 Blinkards, 20, 72.
 Blood, 11, 13, 65, 69, 83, 142.
 Boast, 10, 60, 65, 91, 101, 109.
 Boat, 11, 52, 58, 94, 98, 121.
 Boldness 57, 128.
 “Boneless tongue,” 25.
 Bones, 81, 120.

- Books, 110, 143
 Boraphet berry (*Cocculus verrucosus*), 80
 Boraphet marsh, 80
 Bow-net, 88
 Bowring, Sir John, 105
 Brains, 76, 181
 Braves, 94, 123, 129
 Breach, 85
 Bribe taking, 93
 Bridge, to lay a, 26
 Bridling a horse by the tail, 106, 107
 Brinjal 127
 Bronze, 11, 58
 Brothers, 14, 70
 Bubble, 29
 Buddha, the next, 86, 90
 Buddhaghosa, 109, 130
 Buddha Löt-lä, King, 88, 90, 92
 " Yot-fa, " 113
 Buddhistic literature 4, 12, 108, 119,
 124, 130, 131, 132, 135, 136
 Buffalo, the water, 13, 19, 21, 35, 69,
 71, 73, 85
Bulletin de l'Athénée Oriental, 2
 Bullying, 51
 Burma and the Burmese, 40, 113,
 117, 124, 127, 130
 Burying, 66, 97
 Bush, 93
 Buyer, 83
Buz, a quasi-mythical savage tribe,
 92, 142

Calladium leaf, 20
 Camphor, 32, 77, 120, 123
 Canals, 14
 Carelessness, 93, 122
 Cart, 28
 Caste, 87
 Cat, 22, 26, 29, 74, 78, 83
 Cattle, 180
 Caution, 64
 Caviare, 128
 Ceylon, 46—"Ceylonese tongue,"
 31, 76
 Character, 129
 Characteristic marks on forehead
 and palms of the hands, 181
 Charms of various localities, 60, 79
 Chasteness, 37

 Chāu P'hyā Dipakarawongse (Khám)
 the historian, 104
 Chāu P'hyā Mahindr (Wan-P'heng)
 47, 90, 115.
 Chāu P'hyā Phrahi Khlang (Hón),
 the famous writer, 113.
 Chāu P'hyā River (=Bāng-kok Riv.),
 82
 Ch'haiyā district, saying about, 98
 Checkmating, 121
 Cheese, 128
 Cherished things, 56, 62
 Chess, game—unknown in Pegu?—
 121
 Chicken, Chickling, 62, 125.
 Chief, 9
 Ch'hsing Mai, 106, 112
 Ch'hsing Mai chronicle, 106
 Ch'hsing Sēn, 106
 Ch'hsing Tung chronicle, 107
 Childers' Pāli dictionary, 140, 141
 Children, 14, 23, 38, 45, 47, 48, 58,
 59, 60, 75, 78, 89, 90, 96, 99, 101,
 131, 134, 140, 142
 Chillie-sauce, 102
 China and the Chinese, 40, 92, 131,
 134
 China cup simile, 11, 58
 Chinese Proverbs — see Proverbs,
 Chinese
 Chinese—Siamese sayings about the,
 15, 90, 98
 Ching-chok (*Hemidactylus*, var. sp.),
 87, 88, 142-3
 Chintz, flowered ; to receive a present
 of, 29, 76
 Ch'ong tribe, 92
 Chronicle of Northern Siam, 88
 Cigarette, 31, 76, 89
 Clearing one's self, 66
 Clouds, 29
Cocculus verrucosus, 80
 Cock, 21, 73, 125
 Cock-fighting, 48, 125
 Cocoanut, 19, 71
 Companions, Comrades, 8, 56, 57, 59,
 96, 104
 Concealing, 66, 87
 Concord, 11
 Contempt, 52, 53, 64
 Co-operation 59, 107
 Copper, 32, 76

- Corpses, 58
 Courtier's Companion, 45
 Courtship, 97
 Covetousness, 9, 51, 55, 59, 74
 Coward, 78
 Cowries, 19, 40, 71
 Crab, the king, 37
 Cradle, 134
 Crane, 34
 " gigantic (*Grus antigone*), 126
 Crawfurd, John, 127
 Cremation, 95
 Cringing, 26
 Crocodile, 15, 19, 36, 70, 71, 72, 83,
 91, 100, 121, 124, 143
 Crocodile charmer, 91
 Cross bow, 78, 109.
 Crow, 12, 20, 34, 36, 67, 72, 85, 96,
 100, 119, 130, 132, 133,
 Crow, the hen-, 36.
 Crying, 27
 Cuckoo, 37, 96
 Cunning, 88
 Curry, 31, 76, 102, 141
Cyprinus Rutilus, etc., a river fish,
 134
- Danger, 54, 94
 Dash, 65
 Davids, Prof. T. W. Rhys, 141
 Death, 15, 84, 90, 94, 95, 99
 Dec'hādisorn, Prince, 45, 136
 Deer, 22, 36
 Defeat, 124
 Demeanour, 87
 Dependents, 52, 100
 Deposits, 55
 Descendants, 62, 101 — descent, 87
 Devil 90, 91 — devilish nature, 36.
 Devotees, Instructions to, 48
 Devotion, 9, 55, 62
 Dew, 22, 74
 Dhammadeti, king of Pegu, 131.
 Dhammapada, 12, 34, 108, 124, 130,
 135, 136, 141
 Dhammapada, atthakathā, or com-
 mentary to the, 108, 119, 130,
 Dhammasatta, the Pāli, of Pegu and
 Siam, 140.
 Dignitaries, 14, 65, 70—see also
 Magnates.
- Diospyros dodecandra*, 80
 " *kaki*, 80
 Diplomacy, 11
 Disappointment, 30, 102
 Disease, 20, 56, 72
 Disputes, 51
 Distress, 62 66, 98
 Disturbing, 58
 Divulging, 58
 Doe, 22, 74
 Dog, 12 22, 32, 36, 57, 67, 73, 74,
 77, 84 98
 Donations, 63
 Down 126
 Downfallen 66
 Dragon, 92
 Dreaming and Dreams, 32, 77, 135
 Drums, 138
 Dub grass, 125
 Duck, 21, 73, 119
 Dull-witted, 9, 59, 125
 Dumb, 32, 77, 92, 135
 Dung, 85, 89, 93
 Duplicity, 86, 88, 124
- Ear, 27, 126
 Eating, 27, 75, 91, 93, 141
 Education Department publications,
 186, 188
 Effrontery, embodiment of, 36.
 Egg, 19, 71, 91, 96, 133
 Elation, 10, 26, 29, 52, 53, 64, 88, 93,
 104, 110
 Elders, 57
 Elephant, 1, 11, 21, 23, 39, 57, 65, 73,
 75, 83, 85, 91, 93, 95, 102, 109, 111,
 120, 129, 142
 Elephant-riding, 91
 Enemy, 8, 11, 12, 51, 56, 60, 111, 125
 Entrails, 22, 72, 74, 105
 Envy, 57, 64, 93
 Erotic poems, 138
 Errand, 62
 Error, 23, 56, 60, 64, 85, 127
 Eurasians, sayings about, 87
 Europeans, " " 15, 70, 82
 Events, 59
 Evidence, 18
 Evil-doer and doing, 57, 88, 132
 Evil, incarnation of, 36
 Evil spirits, 26

- Excursions et Reconnaissances, Co-* Fox, 88
chinchine Française, 35, 128 Fragrance, 23, 75, 79
 Existence, continued, 61 Frankfurter, Dr. O., 38
 Expenditure, 20, 72 Friends, 12, 55, 56, 59, 60, 64, 104
 Eye, 18, 27, 55, 71, 97, 105, 131 Friendship, 10, 52, 57, 104, 135
 Fabric, woven, 81 Frog, 79, 101
 Face, 22, 28, 30, 31, 75, 80, 103, 134 Frugality, 11, 21, 73
 Failure, 33, 65 Fruit, a, 75
 Faithful, 55 — faithfulness, 101 Fuel, 58, 111
 Family, 9, 14, 65, 87 Funeral pyre 95
 Familiarity, 56 Fury, 65
 Fan, long handled, 142 Future, 66
Farang (Frank, European), 82, 87
 fruit, 82
 Father, 14, 70, 119 Gab, Gabbler, 30, 36, 76
 Faults, 10, 52, 55, 56, 60, 64, 102, Gable, 104
 127 Gambling, 48
 Fausböll, Professor V., 140 Gardener, 19
 Favour, 66, Garon, garum, 127
 Favouritism, 82 Garuda, 33, 77
 Favours, 84 *Gecko verticillatus*—see *Tuk-kö*
 Fearlessness, 26 Gems, 21, 73, 77, 111, 120
 Feathers, 83, 126, 133 Generosity, 56
 Feelings, inner, 56, 123 *Genii loci*, 97
 Fellow-feeling, 11 Ghee, 86
 „-men, 9, 10, 51, 53, 54, 64, 91, 112 Ghosts, 31, 58, 76, 78
 Ferocity, types of, 26 Gifts, 54, 62, 123, 133
 Feud, 85 Gigantic, 39
 Fever, jungle, 70 Glances, cross, 9, 63
 Finger-ring, 82, 77 Gods and godlings, 91, 131, 132
 Finot, L., 145 Gold, 71, 96, 129 —golden comple-
 Fire, 8, 11, 23, 53, 55, 58, 65, 111, xion, 142
 121, 126, 140 Gossip, gup, 37, 58, 88
 Fire-fly, 11, 65, 131 Grace, gracefulness, 23, 37
 Fish, 12, 34, 67, 80, 88, 100, 102, Grand-children, 110, 111, 143
 103, 108, 109, 127, 128, 132, 134 „-father, 110, 111, 143
 „-paste, 89, 108, 127, 128 Grasping, 10, 61, 66, 103, 132
 Fishing-net, 88, 102, Grass, 108, 125, 132
 —fishing trap 12, 134 Gratitude, 62
 Flesh, 21, 81, 88, 120, 128 Greediness, 22, 34, 5°, 74, 103, 132,
 Floating away, 27 133
 Flogging, 76, 112 Greenhorn, 95
 Fly, the little, 33, 126 Groom, 83, 106, 107
 Food, 11, 31, 59, 75, 76, 78, 93, 98, Grotto, the picturesque, 67
 141 Guava fruit, 82
 Fool and Foolishness, 51, 141, 142 Gun, 109
 Foot, 86, 105, 119, 131 Guts, 20
 Forehead, marks on, 131 Hag, 28
 Forethought, 66 Hair, 26, 67, 88
 Fortune, 74, 105 Hamilton, Capt. Alexander, 128
 Foundation, 6°, 66 Four-footed animal, 23, 75 Hammer, 126 —sledge-hammer, 120

- H**and, 18, 19, 32, 61, 71, 77, 82, 87, 91, 93, 102, 103, 118, 125, 128, 132, 142.
Handful, 61
Handle, 25
Hare, 87, 77, 119
Harm, 59, 60, 131
Hastiness, 52, 54, 106
Haswell, Rev. J. M., 117, 121
Hatred, 60, 66
Haughtiness, 62
Head, 26, 28, 30, 38, 55, 87, 88, 95, 104, 110
Hearsay, 63
Heart, 9, 20, 22, 55, 59, 74, 78, 92, 100, 129
Heaven, 78, 132
Hell, 78, 94
Helleborising, 29, 76
Hemidactylus or little gecko, see Chling-chok
Hen, 11, 62, 86
Heroes, 94, 123
Heron, 84
Hia, the water monitor, 31, 38, 73, 76, 124
Hide and flesh, 128
Hog, 27, 86, 111
Hog-plum, 79
Holavijai-khavi poem, 92
Home, 52, 67
Honey, 80
Honour, 9, 55, 56, 63, 65
Horns, 21, 73, 86, 88, 140
Horse, 66, 107, 119, 129, 140
House, 52, 67, 85, 97, 104, 111 —house building, 85, 97, 104
Humbug, 29
Humility, 10
Hurry, 62, 106, 107
Husband, 37, 97 —husband "eating," 97
Hydrosaurus salvator—see *Hia* and *Monitor*, water.
- I**dioms, Siamese, 24-33, 41
Ignorance, Ignorant, 103
Ill-will, 55, 57, 60
Importance, 66
Inconstancy, 20
Indifference, 63, 107
- I**ndū civilization, influence of, in Siām, 8, 141
Indū early immigrants into Siām, 3 „ literature, 24, 33, 34, 96, 120 „ proverbs, 6—see also under Proverbs
Infatuation, 56
Inferiors, 52, 59, 67, 100
Ingratitude, 36, 98, 110, 138
Insolence, 60
Instructions, 62
Interest, terms employed to denote, 39, 40
Intimacy, 56
Intimate matters, 58
Intoxication, 56
Incvestigation, 64
Iron, 88. —iron-chain marks, 112
Irrigation, 14, 70
Jārañña, Prince, and his maxims, 43, 83, 84, 137.
Jātaka stories, 4, 33, 34, 91, 96, 133
Javelin, 93
Jewels, see *Gems*
Joints, internodes, 14, 34, 70, 78, 135
Joking, 69 —practical jokes, 106-7, 138
Journal of the Straits Branch R. A. S., 17, 19, 20, 21, 23, 39.
Jungle, 55, 64
Junk trade, 92
Kaki fruit, 80
Kamboja, 4, 5, 17, 18, 128 —Siamese influence on, 18
Kanjū smoking, 48
Kapi, 127, 128
Karma, 26
Kedah, 98
Kelantan, 92
Kham, the Rev., 48
Kham Fū, king, 106
Khā Ut tribe, 92
Khlong Sān creek, 29
Khmēr, 17, 18, 30, 40, 55, 86, 127, 145. —Proverbs — see *Proverbs*, Khmēr
Khōrāt, (Nagara Rāja-sīmā), 30, 94
Khún C'hang Khún P'hēn, a play, 70 „ Liang Hā-wat, his Memoirs, 87, 88, 91

- Kindness, Kindliness, 9, 64, 104
 Kine, 22, 74, 95, 99, 104, 122
 King, 59, 62, 80, 99, 140 —of chess, 121
 Kinsmen, 56, 61, 65, 108
 Kiss, the olfactory Eastern, 23, 75, 78, 140
 Knee, 103
 Kneeless tribes, 92, 142
 Knife, jungle, 18, 23, 51, 70, 75, 131
 Krishṇa, Queen, and her teachings, 45, 46, 137-139
 Kui district, 15, 70
 Kuśa grass, 108
 Labour lost, 12, 31, 184
 Ladle, 79, 141, 142.
 Lakhon, Ligor (Nagara śrī Dharmarāj), 30
 Lālang grass, 108
 La Louberé, M. de, 16, 79, 82, 101
 Landes, A., 35
 Lasciviousness, 37
 Lāu chronicles, 106, 107
 " influence on Peguan literature, 106
 Lāu language and literature, 40, 55, 91, 106, 107, 110, 127, 137, 143, 144.
 Lāu people and country, 2, 18, 40, 43, 89, 90, 108, 110, 143
 Lāu proverbs—see Proverbs, Lāu.
 Lāu—Siamese sayings about Lāu men and women, 15, 70, 90
 Lawā tribes, 107
 Laying a foundation, 66
 Learning 51, 57, 65, 66, 143
 Leg, 92, 108, 142
 Leniency, 59
 Liars, 30, 76, 79 —lies, 63, 81
 Life, 61, 85, 99, 141 —span of, 84, 94
 Light, Lightness, 66
 Light-headedness, 67
 Lime, slacked (hydrate of lime), 84
 " fruit, 119, 133
 Lion, 180
 Lips, 27, 80, 92
 Listening, 62, 109
 Litter, 93
 Little, s-72, 73
 Liver, 101, 142.
 Lizards, house, see Ching-chok and Tukkē
 Load, 129
 Loans, 110, 143
 Locust, 34
 Log, 82, 77
 Lokanīti, a Pāli ethical treatise, 3, 42, 108, 129, 130, 185, 186, 140, 141, 143, 144
 Lokanīti, Siamese translations and imitations, 42, 43, 108, 136
 Lopburi, 80
 Lorgeou, Professor E., 1.
 Lotus-flower, 79, 83, 89 —petals, 89,
 " leaf, 20, 72, 102, 135
 " pond, 79, 83
 Lounger, the, 109
 Louse, 20, 38, 67
 Love, 10, 12, 52, 58, 54, 61, 65, 67, 89, 94
 Love, of self, 9
 Low, Colonel James, 1.
 Loyalty, 9, 59.
 Luang P'hatthanap'hong (Thim), a librettist, 139.
 Lük Siā Khō story, 92
 Lust, 64
 Magnates, 14, 52, 65, 70, 83, 98, 100.
 Mahā Joti, the Rev., 44
 " -Maṅgala Sutta, 108
 Mahat C'hā, a Siamese author, 46
 Mahout, 91
 Maimed, 77
 Malay Peninsula, 92, 98, 137
 " " —influence of Siamese rule on the, 17.
 Malay Proverbs—see Proverbs, Malay
 Malaya, 39, 128
 Malays, 40 —Siamese sayings about, 15, 98
 Man, 13, 39, 52, 66, 69, 84, 87, 88, 95, 130
 Mangala-dipani, 109, 143
 Maṅgalattha-dipani, 108, 109
 Manners, 87, 98, 129
 Marksmanship, 91
 Marriage, 102
 Marsden, W., 128
 Martaban, 118, 121
 Master, 26, 83, 106, 129
 Max Müller, Prof. F., 141.
 Maxwell, the Hon. W. E., 19, 20, 23.
 Maynah bird, 30, 36

- Meaning, 63
 Means, 75, 98
 Meekness 36, 98
 Memoirs, historical, 87, 88, 91.
 Merchandise, 89—Merchants, 84
 Mercifulness, Mercy, 9
 Merman, 134
 Milinda Pañhā, or Questions of King Milinda, 4
 Milliped, 10, 70
 Mimicking, 63, 93
 Mischief, Misdeeds, 26, 65, 100
 Misery of life, 61
 Moñ faith, 124
 language and literature, 40, 113,
 116, 117
 Moñ people—see also Peguans, 17,
 90, 113, 117, 124, 127
 Moñ proverbs—see Proverbs, Peguan
 refugees in Siäm, 113
 " Burmese saying about, 124
 " Siamese sayings about, 15, 90
 Money, 40 — money lent, 110, 143
 Mongkut, King, 88, 99
 Monitor-lizard (*Varanus*), 25, 86
 " , water (*Hydrosaurus salvator*),
 31, 88, 73, 76, 124
 Monks, 86, 98, 95, 140, 141
 Monkey, 21, 31, 36, 124
 Moon, 12, 37, 67, 119
 Mortar, 31, 76
 Mosquito, 15, 70
 Moth, clothes, 38
 Mother, 78, 90, 99, 140
 " in-law, 183
 Mouse and mice, 21, 22, 35, 38, 73,
 74, 78
 Mouth, 18, 27, 32, 37, 83, 87, 90, 92,
 141, 142, 143
 Much, 72, 85
 Music and Musicians, 29, 134

 Nāga, 120, 126. — see also Serpent
 and Snake
 Nāi Narindr Dhibet (In), a Siamese
 poet 44, 137
 Nails, finger, 103
 Nails, iron, 28
 Nakhon Nayok district, 97
 Nàng Kláu, King, 94, 109
 Nàng On, a Siamese story, 87
 " Uthai, " " 95, 96

 Nárāi, King, 44, 80, 94, 123
 Nawáb, the wicked, 91.
 Neale, F. A., 16
 Needle, 78
 Negrito tribes, 92
 Net, fishing, 88, 102
 Ngū-pi, 127, 128
 Ngoh=Negritos, 92
 Niti, or ethological literature,
 Siamese, 8
 Nobamās, lady; her Memoirs, 5
 Nobility, Noble blood, 13, 30, 69,
 83, 142
 Noble man, 65
 Noose, 83, 122
 Norodom, King of Kamboja, 128
 Nose, 103
 Novice, 93, 95
 Niak mám, the Annamese condiment, 128
 Nymph, celestial, 28

 Obedience, 9, 57, 63
 Oblations, 26, 31, 76
 On, the Rev., 47
 Opium smoking, 47, 48
 Opposition, 65
 Orchestra, 29
 Orders, 62
 Ordination, Buddhist, 95
 Ox, 35, 95, 99, 100, 104, 122, 130, 134
 Owl, 28, 37

 Pā-Dük, 127—see Plü-Rū.
 Paddy, 18, 69, 89, 130
 " fields, 14, 70, 89
 Pagan, anc. Burmese capital; inscription, 130
 Pain, 27
 Palace ladies, 19, 71, 94
 Pāli language and literature, 34, 42,
 108, 109, 129, 130, 140, 141, 143,
 Pallegoix, Bishop J. B., 1.
 " 's Dictionary, 26, 31, 58, 79, 87
 Palm-leaf books, 110, 143
 Palms of the hand, 79, 131, 142
 Pancatantra, 4, 11, 20, 34, 185
 Paper, 89
 Paradise bird, 37
 Paramānujīt, Prince Archbishop, a
 famous poet, 138-189
 Parrot, 36

- Parrotting, 30, 36
 Partridge, the francolin, 11, 62
 Passion, 109, 123, 126
 Patience, 67, 70
 Patties, 102
 Peacock, 37, 83, 136
 Peas, 81
 Peevishness, 55
 Pegu and Peguans,—see Moñ—112,
 118, 122, 128, 130
 Pegu, annals and history of, 118, 118,
 128, 132, 144
 Pegu city, 121
 Dhammasatta, in Pāli, 140
 Pepper, 18, 69
 Perfidy, 124
 Perseverance, 18
 Perverse, the, 57, 91, 104, 108, 135
 186, 140
Pharok, 127, 128
 Phenicia Nūa, the famous Peguan
 King, 115, 119
 Phenicopter, 30, 36
Phi Fā, a savage tribe, 92
Phlōi, a moralist writer 47.
 Phœnix, 92
Phongsawadān Nūa, 88
Pīrahā Ap'hai-māṇi, a play, 70
 Mahā-yaśarā, a writer, 45, 137.
 Rūang, King, and his maxims,
 1, 4, 5, 6, 8–13, 42, 44, 49, 68, 121
Phyā Horādhipati, the earliest
 Siamese grammarian, 44.
 Sri Sunthorn Vohār (*Noi*), 4, 42
 Tāk (*Sin*), King; and his sons, 14.
 Trang, a poet, 187, 189
 Physicians, 60
 Picture, 104, 119, 122
 Piety, 10
 Pig, 27, 36, 75
 Pillow, 110
 Fingo pole, see Pole, carrying
 Pinkerton, John, 128.
 Piquets, 26
 Plants, 39
Plā-Rā, a Lāu relish, 89, 102, 108,
 127
 Plantain leaves, 84, 102
 Plaster, 26
 Plays, Siamese, 115, 139
 Plumage, Plumes, 29, 133
- Pole, carrying, 27, 75, 129
 „ pushing, 27, 75
 Polity, 11
 Ponds, 79, 88, 94
 Pool, 19, 121
 Poop, 92
 Poor, 9, 64, 95, 109
 Pōr or Por tribe, 92
 Porridge, 14, 70
 Posts, house, 104 —burning post, 124
 Pot, 19
 Pourparlers, 120
 Power, 66
 Practice, 100
 Praise, 59, 63, 64
 Prān district, 15, 70
 Prasöt Akṣorānit (*P'hiō*), Khun, 44
 Precedent, 51
 Presence, 59, 62
 Pride, 9
 Priest, 84
 Prince, 9
 Princess Theatre, the late, in Bāng-
 kok, 115, 139
Prohok, 127
 Property, 51
 Protection, 54
 Proverbs,—Burmese, 124
 —Chinese, 6, 12, 17, 22,
 134.
 —Indū, 6
 —Khmōr, 17, 18, 40, 85
 —Lāu, 2, 18, 43, 102, 106,
 110, 148.
 —„ coincidences with
 foreign proverbs,
 107.
 —„ collections, 110, 137,
 143.
 —„ initial-list, 106, 110,
 137.
 —Malay, 6, 7, 17, 19, 20,
 21, 28, 39, 40, 127.
 —Pāli, 3, 4, 42, 108, 129,
 130, 141, 143.
 —Feguan or Moñ, 17, 18,
 40, 118.
 „ coincidences with
 foreign proverbs,
 115, 118, 119,
 120, 122, 130,
 131, 132.

- Proverbs.**—Péguan, initial list of, 118
 —134.
 —Siamese, a neglected subject, 1.
 ,, cautions to be observed in collecting them, 3.
 ,, characteristics of, 6, 41, 61.
 ,, coincidences with foreign proverbs, 15-23, 89, 115, 118, 120, 121, 122, 123, 124, 130, 131, 132, 140.
 ,, collections of, 4, 42.
 ,, ethnological, 15, 82, 87, 90, 98.
 ,, historical, 14, 94, 118.
 ,, importance of, 2.
 ,, initial list of, 69, 105.
 ,, monograph on, 2.
 ,, preceding lists of, 1.
 ,, specimens, 18-15, 108.
 ,, topographic, 15, 80.
- Provocation,** 63
Prow, 92
Prudence, 11, 57, 64
P's, the Four, 30, 76
Puns, Siamese, 24
Pygmies, 98, 120
- Questions,** 66
Quicksilver, 28
- Rabbit,** 33, 77
Raft, 27
Rage, 30, 120, 126
Rains, 84
Rajādhīrāj, King of Pégu, 113, 115, 123.
 ,, title of the Péguan Annals, 113-117.
 ,, story, adapted for the Siamese stage, 115, 139.
- Rāmāyana,** 34, 44, 46
Rambling and Ramblers, 55, 109
Rashness, 14, 63, 126
Rattans, 14, 70, 76, 82, 112, 118
Rāvana, 46
Reaping, 10, 53
Rebels, 15, 25
Re-birth, 61
Rebuke, 63
Reflection, 11, 56, 64
Regret, 85
Reliance, 54, 58, 60, 64—see Trust
Relinquishment, 61
Replying and Replies, 57, 61
Requests, 63
Resentment, 124
Respect, 9, 10, 60, 65, 82
Retaliation, Revenge, 60, 85
Revue Indochinoise, 145.
Reward, 84
Rhinoceros, 38, 82
Rice, 13, 14, 69, 91, 130, 133
Right, righteousness, 10, 51, 56, 59, 60, 61, 64, 90
Roads, 55, 101
Roaring, 38, 82
Roquefort cheese, King of Kamboja's equivalent for, 128
Royal blood, 11, 65
Rùang, King of Sukhōthai—see Phraē Rùang.
Rudder, 25
Rulers, 59, 62, 65
Rumours, 62
Running, 13, 69
Ruse, 27
- Sage,** 60
Saint, 90
Salt, 28, 32, 78, 120, 128, 127
Salutation, 91, 143
Sāmanera, or Nen, 95
Sāmrit bronze, 11, 59
Sandalwood, 86
Sanskrit literature, 3, 4
Savages, 92
Scabbard, 87
Scholar, 23, 75
Scorn, 68
Scouts, 26
Scrimping, 52
Sea, 22, 33, 74, 77, 93

- Sea, eagle, 37
 Seasoning, 18
 Seat, 52, 81, 110
 Second King, 94, 118, 118, 123, 137
 Seducer, Seductions, 37, 100
 Self-control, to lose, 30, 59
 "-love, 54
 "-praise, 10, 64
 "-respect, 9
 Seller, 83
 Semang, a Negrito tribe, 92
 Serpent—see Snake
 Servants, 9, 26, 67, 83
 Serving two masters, 26, 129
 Setthi Phālō (Bālo), the wicked
 nawāb, 91
 Sexual indulgence, 37
 Shade, 109
 Shadow, 81, 124
 Shaft, side-, of a cart, 28
 Shallow-lettered persons, 62, 95
 Shāns, 40
 Share, 9, 11, 54
 Shell-fish, 32
 Ship, 121, 133 —ship-wreck, 94, 138
 Shoes, 54, 112
 Shore, 138
 Short-sightedness, 59
 Shrimps and shrimp-paste, 127, 128
 Shunning, 13, 57, 140
 Shunting, 13, 69
 Siām, Gulf of, 128
Siām Repository, 45
Siām Weekly Advertiser, 45
 Siāmese,—annals, 14, 32, 33, 70, 118
 —astrology, 49
 —children, 38, 45
 —folklore, 49
 —grammar, 44
 —historical works, 87, 88
 —idiomatic expressions, 24-
 33, 41
 —influence in Kamboja, 17,
 18
 —influence in Pegu, 116,
 121, 127
 —influence on the Malay
 Peninsula, 17
 —junk trade with China, 92
 —language and literature, 1,
 2, 3, 7, 18, 33, 113, 115, 141
 —laws, 18, 140
- Siāmese,—literary allusions, 33
 —librettist, 139
 —medicine, 49
 —moral treatises, 44-48, 139
 —nation, people, 5, 98
 —plays, 101, 115, 139
 —poetry, 16, 138, 139
 —proverbs—see Proverbs,
 Siāmese
 —puns,—see Puns, Siāmese
 —Reader Manual, need for a,
 34
 —sayings about their own
 selves, 90
 —songs, 16
 —theatricals, 115
 —thought, peculiarities of,
 7, 16, 142
- Sickles in the belly, 124
 Silver, 40
 Similes, list of, 31-33, & *passim*, 119-
 122
- Sin, 26, 84
 Sin skirt, the Lāu, 15, 70
 Siri-māngala Thera, 108
 Siri-vijaya Jātaka, a spurious Bud-
 dhist birth-story, 91
 Sitting, 52, 81, 110
 Skimmer, 79, 141-142
 Skin, 81
 Skirt, 15, 27, 70
 Sky, 23, 75, 84, 88
 Slander, 9
- Slave, 53, 125
 Slip, 1, 23, 75, 105, 110, 122, 131
 Sloth, 51, 62, 67, 111
 Slow and steady, 18
 Smöñ Nagor-Indr, a Peguan hero, 123
 Smouldering fire, 25
 Snake, 11, 12, 19, 36, 65, 67, 72, 83,
 85, 86, 91, 95, 101, 120, 125, 126,
 134, 142, 143
 Snake-charmer, the, 91
 Snare, 83, 122
 Snuff, 29, 76
 Soldiers, 123, 129
 Songs, 18, 133
 Sonnerat, Mr., 128
 Sore-back, 100
 Sorrows, 20, 61
 Sour, 75, 83, 127
 Sovereign, 59, 62, 65

- Sowing, 10, 54, 130
 Sparrow, 37, 134
 Speaking, speech, 11, 51, 52, 53,
 55, 64
 Spears, 56, 60, 93
 Spices, 13
 Spine, 85
 Spirit-drinking, 48
 Spirits, evil, 26
 Spitting, 28, 75, 90
 Splinter, 32, 77
 Spoon, 141
 Sprouts, 14, 118
 Spurs, cock-, 125
 Squeezing, 66
 Squint-eyed, 21, 78
 Squirrel, 78, 100
 Stable-door, 22, 74
 Stakes, 102
 Starving, 32
 Steadfast, steadiness, 10, 18, 67
 Stern, 25, 92
 Stick, carrying, 27, 75, 129
 Stevens, Rev. E. O., 117, 121
 Stone, 19, 71
 Stooping, 18, 69
 Stoutness, 89, 89
 Straw-fire, 25
 Stream, 11, 53, 121
 Strength, 89, 61
 Study, 51, 66
 Stumbling, 13, 23, 69, 75
 Stumps, 97
 Stupidity, 37
 Success, 90
 Sugar cane, 34, 135
 Sugrīvā, 44
 Sukhōthai, the anc. Siamese capital,
 4, 5, 15, 42, 50, 70, 121
 Sukhōthai, inscription, the oldest
 Thai, 5
 Sullenness, 37
 Sun, 37, 67, 88, 131, 136
 Sunthorn (P'hu), Khún, the poet, 45
 Superiors, 9, 52, 53, 57, 59, 63, 65,
 100
 Supernatural faculties, 104
 Superstitions, 12, 58, 85, 90, 97, 101,
 131, 141, 142, 143
 Sup'han district, 30
 Sup'hāsit (Subhāsit), 4, 7, 42, 43
 " literature, 7 —bibliography
 of Siamese, 42-48
 " P'hral Rùang, 4, 121 —text
 and transl., 49-68
 Surface, 30, 66
 Suttanipāta, 135, 136, 140,
 Swan, 37, 119, 130, 133, 136
 Sweeping, 27
 Sweet, 83, 133
 Swimming, 91, 100, 124, 133
 Swine, 36
 Sword, 56, 60
 Sycophant, 26
 Tachard, Father G., 143
 Taik-kulū, a city and anc. seaport of
 Pegu, 128
 Tail, 18, 25, 69, 83, 95, 106, 133, 134
 Taküet, (*Varanus*), 25 —see Monitor
 lizard.
 Talk, 11, 54, 55, 56, 57, 59, 101, 134
 Talented, 63, 66, 103, 111
 Talons, 126
 Task, 31, 32, 75
 Teacher, 10, 55, 59, 60, 63, 64
 Teaching, 64, 78, 91, 110, 143
 Thai—a title, 8; 53 —sayings about
 themselves, 90
 —alphabet, 4
 —inscription, the earliest, 5
 —language and literature, 1, 4,
 5, 40
 —people, race, 2, 3, 6, 8, 18, 40,
 90, 142
 Theory, 100
 Thorn, 20, 25, 54, 72, 118, 122
 Thought, 56, 78, 96, 119
 Thread, end of the, 25, 78
 Three-eyed King, 101
 Throat, 92
 Tiger, 15, 19, 22, 26, 36, 38, 53, 70,
 71, 72, 74, 77, 82, 83, 104, 122,
 125, 180
 Tiger cat, 38
 Tilseed, 81
 Toilet powder, 19, 71
 Tongue, 9, 25, 31, 37, 54, 63, 71, 76,
 105, 128, 131
 Tortoise, Turtle, 32, 38, 86, 136
 Touchstone, the, 129
 Town, 70

- Toys, 184
 Tracks, unbeaten, 55
 Traitor, 25, 89
 Trang-district, 187
 Transmigration, 61
 Trap, 12, 67, 88, 184
 Travelling, 58, 78
 Treachery, 91, 124
 Tree, 13, 19, 32, 63, 69, 71, 77, 78, 81,
 102, 104, 105, 111, 125, 134
 Tree-dwellers, 92
 Tribulations, 58
 Trickery, 88, 91, 98, 133
 Trifling, 66
 Troubles, 20, 58, 72
 Trousers, 15
 Trust, trustfulness, 68, 101
 Truth, 12, 81
Tuk-tuk, *Geckō verticillatus*, 101, 142,
 143
 Turmeric, 84
 Turpin, M., 143
 Turtle—see Tortoise
 Tusker, 83, 140
 Tusks, 11, 65, 120
 Tyro, 95
 Udder, 86
 Umbrella, 29 — state, 189
 Uncleanliness, embodiment of, 36
 Unconcern, 68, 98, 107
 Underground travelling, 104
 Undertaking badly planned, 61
 Unfortunate, the, 109
 Unstability, unsteadiness, 38, 72,
 119
 Unwholesome, 56
 Usage, 51
 Uxorious husband, 37
 Vagrants, 64, 110
 Vajirañān magazine, 4, 42, 43, 44,
 46, 49
 Valuables, 56, 94, 143
 Varanus—see *Takuet* and Monitor
 lizard.
 Vermin, 20
 Vexation, 55
 Vibhīṣana (Vibhēk, Phip'hek), 46
 Victory, 90, 124
 Views, 59
 Vigilance, 8, 51, 60, 65, 111
 Virtue, 10
 Voice, 38, 82
 Vulnerability, 88
 Vulture, 30
 Wang-nā (Second King), 94, 113,
 118, 137
 War, 8, 66, 124
 Warnings, 60
 Wasp, 19, 71
 Wasplishness, 55, 60
 Wasted labour and time, 12, 81, 184
 Wasting words, 61
 Wat Līeb (Rājapuṇya monastery), 44
 „ P'hō (Jetavana vihāra), 46, 48
 138
 „ Yāna-navā, 48
 Watchfulness, 8, 60, 64, 65, 66
 Water, 12, 20, 27, 28, 63, 67, 71, 75,
 78, 81, 100, 104, 185
 Way, 54
 Wealth, 8, 10, 22, 51, 53, 55, 101,
 133
 Wearing apparel, 112
 Weapons, 56, 60, 61, 88, 112
 Weathercock, 38, 186
 Wererd or Pharō, king of Martaban,
 118, 121
 Wife, 58, 59, 60, 83, 85, 97, 111, 180
 „ “eating,” 97.
 Wiles, Wily, 61, 96, 98, 100, 104, 107
 Wind, 12, 28, 29, 30, 63, 67, 88
 Wings, 13, 54, 69
 Winking, 20, 72
 Wisdom, Wise, 39, 141
 Whiskers, 86
 Witch, 90
 Witchcraft, 58, 90, 140
 Withdrawal, 69
 Woman, 13, 20, 28, 36, 45, 46, 69, 70,
 72, 83, 84, 94, 99, 100, 105, 123,
 129, 130
 Words, 61, 87, 100, 120, 131
 Work, 10, 52, 81, 95, 103, 104, 119
 Workman, 103, 104
 Worm, 22, 74, 105
 Wrath, 26, 62, 124, 126, 131
 Wrētch, 109
 Wrong, 10, 51, 60, 61, 88, 100, 112
 Yule, Col. Henry, 127, 128
 Zither, the Peguan (Kyam = ‘crocodile’), 134

Notes Laotiennes.

PAR M. PIERRE MORIN.

BA SI ou SU KUAN.

Ces deux expressions ont à peu près la même signification.

Le BA SI est offert aux mandarins d'un rang élevé, lorsqu'au contraire, les notables, et même les gens du peuple, peuvent être honorés par le SU KUAN.

Dans certaines circonstances, lorsque les génies familiers ont été injuriés par la violation d'une coutume, le maître de la maison offre lui même un SU KUAN aux génies et le coupable rembourse les frais.

Revenons au BA SI :

Au début de l'année ou aussitôt que le passage d'un haut fonctionnaire est annoncé, ou bien encore, lorsque pour une raison quelconque, les indigènes veulent témoigner de leur attachement à un mandarin, ils se réunissent et se concertent au sujet de l'organisation de la fête. Un jour faste est choisi, à l'exclusion du Mardi du Jeudi et du Samedi. L'invitation est faite au fonctionnaire que l'on veut honorer afin qu'il ait le temps de préparer la réception en tuant un porc.

Au jour dit, les femmes et les jeunes filles placent dans des vases en cuivre ou en argent, du riz, quelques bananes, quelques friandises et parfois un poulet bouilli. Le tout est recouvert, avec plus ou moins d'élégance, d'un bouquet monté sur lequel sont placés quelques bougies de cire. Quelques brins de coton sont enfin attachés ou au pied du vase ou dans le bouquet.

Les organisateurs de la fête, qui sont presque toujours des vieillards, se rendent dans la maison où le BA SI sera célébré pour y préparer la salle commune.

Une natte ou un tapis et un oreiller sont disposés pour le maître de la maison auprès duquel, à droite et à gauche, prendront place les anciens, face aux vases fleuris. De l'autre côté des offrandes, vis à vis de ce groupe, le chanteur attendra pour commencer une improvisation, souvent en l'honneur du plus notable des assistants. Les femmes, les jeunes filles, les jeunes gens entourent ces groupes principaux.

Un coup de gong est donné; après quelques instants consacrés à l'allumage des bougies de cire, un des notables se fait attacher au poignet un bouquet de fleurs. Il commence, dès que chacun est entré, une invocation dont le sens que nous avons pu noter au cours d'une de ces cérémonies, est le suivant:

Voici les plus belles choses de la langue sainte.

Aujourd'hui, jour faste,
jour de bonheur,
nous connaissons la pensée de Dieu.

Aujourd'hui, jour faste,
le bonheur scintille
comme l'étoile au ciel.

Tous les hommes sont heureux,
car l'eau sort en jets des sources.

Aujourd'hui, jour faste,
les guitares aux trois cordes
célèbrent la beauté (du jour.)

Le bruit du tonnerre,
au commencement de l'année,
faisait prévoir ce jour heureux.

PHYA IN et PHRA ME THAI
ont déclaré ce jour faste.

Cent nations le célèbrent.
Les trentes génies maîtres de la beauté
disent que ce jour est faste.

Les trentes règles du chiffre,
les astronomes,
les astrologues,
les plus beaux couples,
ceux de droite, ceux de gauche,

disent :

Voici le jour du Progrès.

Puis, s'adressant plus particulièrement au maître de la maison :

Je te souhaite de devenir
de plus en plus puissant,
ferme comme la corne de cerf,
résistant comme la dent du sanglier,
comme la corde (en rotin)

qui retient l'éléphant sauvage,
comme vingt liens de rotins,
qui attacheraient une palissade.

Oublie les douleurs.

Sois aussi grand que le KHAO KHAI LAT (montagne du paradis.)

Sois pur
comme la lune en son plein,
et beau comme un trône d'or.

La reine des oiseaux
a dit elle même : Le jour est faste.

Maintenant,
nous tous ensemble,
avons recherché des fleurs parfumées,
les fleurs du matin,
les fleurs aux senteurs persistantes,
la fleur du tamarinier,
la fleur du merisier,
les fleurs de la forêt.

Les productions du sol
ont servi à préparer nos offrandes;

Tous nos parents, proches ou éloignés,
hommes et femmes,
se sont partagés la tâche.

Tous ils viennent présenter les souhaits solennels.

Maintenant,
nous, humblement tous ensemble,
invitons votre esprit,
s'il est absent en quelque lieu,
à revenir aujourd'hui.

Nous te souhaitons

bœufs, buffles, éléphants, chevaux,
jusqu' au nombre de cent mille.

Que ta maison soit trop étroite
pour contenir les lingots d'or et d'argent que nous te
souhaitons.

Que chacun vienne à toi
comme l'eau qui coule.

Sois comme la lumière du midi.

Sois le premier du monde.

Nous te souhaitons une longue existence.

Que ton visage soit beau.

Que tu sois heureux, sans pensées amères.

Que les mauvaises choses s'éloignent de toi.

Nous voulons encore te souhaiter
de voir autour de toi en te réveillant
des objets précieux.

Que ton mérite augmente
comme le nombre de tes serviteurs.

Que chacun connaisse ton bonheur pour s'en réjouir.

Voici ce que nous espérons.

Puis le même vieillard, ou un de ses voisins, prend dans un des vases un brin de coton auquel il fait un noeud. Il s'approche alors du maître de la maison qui lui tend la main, la paume renversée. Il y place quelques fleurs, deux bougies de cire et un peu de riz ou un œuf. Puis il se prépare à lui lier le poignet en disant à peu près ceci :

Ce coton vient du paradis où il a été préparé par les anges

Posé sur le rouet,

il a été filé par les habitants qui lui attribuent
la valeur d'un millier d'or,

car on dit qu'il est beau comme la pierre précieuse,
comme le diamant.

Le maître du ciel
a ordonné de tresser trois fils.

J'y songe en m'inclinant pour te lier le bras.

Attachant le bras droit, je te souhaite
cent mille rizières.

Attachant le bras gauche, je te souhaite

dix mille villages.

Si ton esprit est dans le pays noir,
qu'il revienne,
ou dans les pays lointains,
qu'il revienne.

Tu n'auras point de fièvre,
point de douleurs d'entraillles.

Oublie tous les maux.

Dors et repose-toi dans ta chambre,

Que la maison de ton héritage
puisse contenir même des éléphants.
Vis jusqu'à la plus grande vieillesse dans la paix.

Que ton âge
soit de cent ans, de mille ans.

Voilà ce que nous souhaitons pour toi.

A ce moment on remet au notable qui vient de lier le poignet un plateau sur lequel on a placé deux verres d'alcool et un bouquet de fleurs. Il prend quelques gouttes du liquide qu'il jette tout autour de lui en disant :

Toutes les qualités de ce jour, en font un jour faste.

Je prends l'alcool pour asperger chaque endroit.

Au point où il tombera les anges t'assisteront.

S'il tombe vers le soleil couchant,
tu trouveras, en creusant, une coudée d'or.

Si c'est au soleil levant,
tu trouveras de l'argent brillant.

Que les génies des grands monts
te donnent l'or et l'argent ;
sans qu'il puisse jamais te manquer.

Tu auras la corne précieuse
du rhinoceros.

Tu auras des vaches et des buffalos rayées,

Tu auras des gongs de neuf poignées.

A ce moment
les éléphants à défenses t'entoureront,
la femme aimée sera a ton côté,

Tu auras des bagues d'or,

des pierres précieuses.

L'alcool tombant de toute part
t'assurera la plus grands place parmi les hommes.
Voici nos vœux.

A ce moment le maître de la maison fait apporter les viandes préparées et pendant qu'il boit le verre d'alcool qui a servi à l'asper-sion, les bouquets sont enlevés des vases qu'ils recouvriraient et placés dans la maison

On prend alors un repas au cours duquel les fruits et les friandises apportées par les assistants sont partagés. Pendant que l'alcool circule, le chanteur commence une improvisation qui fera l'objet d'une autre note.

Bangkok, 17 Avril, 1904.

ว่า ทั้ง แม่ น้า มด แต่ เมื่อ ทัน ยัง

(On the Menam Mun and the Provinces in the East.)

ເຮືອນ ເຮືອງ ໂດຍ ພຣະຍາ ປະຊາກົມ ກາງຈັກ

(By Phya Praja Kitkarachakr.)

Geographical Position.

เม่น้ำ มูด ชี้ง เป็นที่ ตั้ง เมือง อุบล ราชธานี ยัง เป็น หัวเมือง
มณฑล อิสาน แห่ง กรุง ศรีอยุธยา ใน บัดดิยบันนัช บุป แม่น้ำ ใหญ่
ขัน หนึ่ง ใน ฝั่ง ขวา แม่น้ำ โขง ก่อน ได้ แม่น้ำ นี้ มี แคว แยก ใหญ่
น้อย เป็น กี่ ถ้า สามา หลาย แคว ที่ เป็น แคว ใหญ่ ๆ คือ น้ำ โขน
น้อย น้ำ โขน ใหญ่ น้ำ ชี น้ำ เศรี ยว น้ำ ลำราญ น้ำ ทับ ทัน แต่ ยัง ๆ
ปะกาย แม่น้ำ มูด นี้ ให้ ไป จาก แม่น้ำ โขง เท่า ที่ ศรี ดาวน์ ออก เสียง
เหมือน แห่ง แม่น้ำ นน ให้ ไป ทาง ทิศ ตะวัน ออก ไป นี่ ปาก น้ำ
ออก ท่อ สำ แม่น้ำ โขง เหมือน เมือง นคร จำปา ศัก

Nature of the River.

ในที่ไกลตัว จะซอกป่ากันนานั้น มีแต่ใหญ่น้อยสักตัว กันเป็นชั้นๆ คงไม่คืบมาก ทับพวงแก่งคาด ใช้น้อยแก่งคาด ใช้ใหญ่แก่งสักพื้น แก่งทุกตุงแก่งอะนะ เป็นหันนตื่นๆ แต่แก่งอะนะเป็นแก่งที่ดูดและเป็นแก่งใหญ่ เมื่อถูกแล้งน้ำแห้งขาด แก่งอะนะเป็นเหมือนหินรากหินน้ำในต่ำมุดให้รังอยู่ ถ้าไม่มีแก่งอะนะเป็นแก่งสำคัญกันน้ำไว้แล้ว น้ำในต่ำมุดก็จะแห้งขาด เมื่อขามแล้ง เพราะเหตุด้วยเม่น้ำมุดอยู่บนหลังเขาพื้นที่สูงกว่า

พนท แม่น้ำ โคง มาก ถ้า เรายู่ ที่ แม่น้ำ โคง ย่อม จะ ให้เห็น แผ่น
ดิน ใน ฝั่ง ขวา นี้ เป็น แนว ภูเขา สูง ตึก เนื่อง กัน ไป ตาม ธรรมชาติ
พื้น แผ่น ดิน สูง ค่า ตก ถัด กว่า กัน ที่ ตก ลง นั้น ก็ ย่อม ประ กอบ
ด้วย หิน 石灰 เป็น ภู เข้า ก็ แม่น้ำ มุด แต่ แคว แยก ห่าง หลาย นั้น เป็น
ทำเด แม่น้ำ กว้าง น้ำ เกาะ และ หาด หิน หาด หราย งาม หด แห้ง
เมื่อ ยาน แห้ง น้ำ ดัน น้ำ ที่ น้ำ ลึก บ้าง เป็น บ้าง แห่ง ที่ เป็น วั้น น้ำ กะ
เต็ม น้ำ ใน แม่น้ำ นั้น ให้ อ่อน ไม่ เชี่ยว นัก เท่าน แต่ ที่ๆ เป็น แก่ง

Boats and Vehicles used (bullock carts.)

เรือ มาก ตาม ธรรมชาติ ของ เมือง นั้น ใช้ ชั้น ต่อง ไม่ มา
ให้ สัก กว่า ห้า ถูก น้ำ แต่ ถูก แห้ง เพราะ ไม่ เป็น เรือ ให้ ที่ กิน น้ำ
ภัก กว่า ๒ ศอก เรือ ที่ ใช้ ใน แม่น้ำ นั้น เป็น เรือ มาก ที่ ถูก แต่ เมิก
ภัย ดัน ไม่ ให้ หัว เรือ ท้าย เรือ คล้าย เรือ ชล่า แต่ ทำ เป็น ๒ แหยม
บ้าง เป็น เรือ ที่ ใช้ พาย แต่ ล้อ เป็น พื้น เรือ มาก ห้า ครึ่ง อาจ ไม่ เรือนน
ถ้า เดิน ถูก น้ำ ก็ ต้อง ออก ไป เดิน ไม่ ต่อ แม่น้ำ โคง ก็ ต้อง เดิน ไม่ มา
มัด เป็น ถูก บวน ห้อย ๒ ชั้น เรือ กัน โคลง แต่ กัน หล่น เรียก ว่า ตึก
บวง ประจำ ทุน นั้น ก็ ทำ เป็น ประจำ ทุน ๒ ตอน นี้ ขยาย ปัก กลาง เป็น
สอง ที่ ยก รือ เก็บ ออก จาก เรือ ให้ ง่าย อนึ่ง พาหนะ ทาง บก นั้น ใช้
เกวียน ละ แทะ เที่ยม ด้วย โคล เป็น พื้น เกวียน กะ บือ ก้ม บ้าง แต่ น้อย
พด เมื่อง เดียง โคล กะ บือ มาก การ ทำ นา นั้น ใช้ กะบือ ใน การ ໄส
แต่ การ นา กะ เย้า ไม่ ไก่ ใช้ กะ บือ ยำ เหมือน ทาง กรุง เทพบฯ ใช้
ไม้ ๒ อัน ผูก เชือก ต่อ กัน พาก เย้า ให้ ตกล จาก ราช ทาง ไม้ ใช้ กะ บือ ยำ บ้าง แต่
นก เหมือน จะ ได้ แบบ อย่าง ทาง กรุง เทพบฯ ไม่ใช้ กะ บือ ยำ บ้าง แต่

The Soil.

ที่ดิน ใน บริเวณ แม่ น้าน เป็น ดินกราย แต่ มีที่ ๆ เป็น
ดินคาด ดิน เหี้ย บัง บาง แห่ง การ ทำ นา ปลูก เช้า ไม่ สูง งาน

Salt Fields.

ที่ ดิน บาง แห่ง เป็น โถง เกตื้อ คือ เป็น ดิน เกม จน ถึง ชุดบ่อ
ไห น้ำ เกม รายวาร ได้ ต้ม เสีย เป็น เกตื้อ ทราย ขาวสีขาว มีร่อง เกม
หวาน คล้าย เกตื้อ สมุท ที่ ๆ ก็ เกตื้อ นั้น มี หลาย คำบด ทั้ง ใน แหล่ง
เมือง อุบด ราชธานี ແและ เมือง ยโสธร ราชธานี ซึ่ง ดัง อยู่ ต่า น้ำ
รี แคง แยก ฝั่ง หนึ่ง แห่ง แม่น้ำนุ่ด ทำ เด ที่ ไกต ฝั่ง แม่ น้าน เป็น
ท้อง ทุ่ง ไทย มาก มี แผ่น แต บ่า ໄน เป็น คำ บน ๆ

Climate and Nosology.

อากาศ ใน ลั่นนัน เมื่อ ถึงฤดู ร้อน ก็ร้อน จัด ถูก หมาด หนาว ตัก ถูก
ลม ภาพ แรง กว่า ที่ กรุง เทพฯ เพาะ เป็น ที่ ดูง กว่า พื้น ที่ดิน มาก กว่า
กรุง เทพฯ ความ ทึบ ไว้ นี่ แท้ ใน คำบด ที่ ไกต ที่นี่ คง แท้ ใน คำ
บด บ้าน เมือง ที่ ดัง อยู่ ตาม ทำเด ท้อง ทุ่ง นั้น ความ ไว้ ไม่ ไกต นี่

Inhabitants, Thai and Suai.

รายวาร ใน ประเทศไทย นั้น ใน บัตยบันนี้ มี คน ชาติ ไทย สาม
ชาติ ส่วน ที่ เรียก ว่า เชมร บា คง ปุน กัน

The Suai the Autochthones.

พวก ส่วน นั้น เป็น คน คำชั่ง ข้าพเจ้า เห็น ว่า เป็น คน พื้นเดิมของ
กัน ประเทศไทย แท้ พอก ไทย นั้น พึ่ง จะ แผ่ แพร่ หลาย ดง มา ให้
ภายใน ๒๐๐ ปี มา นั้น

Nature of the Language; relations with Cambodian and Peguan.

อนิ่ง ส่วน กับ ไทย นั้น เกท ภาษา ก็ ต่าง กัน ภาษา ส่วน นั้น
ถ้อย คำ เต็จมาน ใน คำ พลก ชื่อ ไมราดา เช่น เชมร ชุมอย แต่ ว่า ต่าง ๆ
นอก จาก ว่า จะ ราย กับ ว่า สะแกว' เพราะ ภาษา ช่าจะ ราย ว่า สะแกว'
ก็ ตี เชมร ใหม่ ใน บัญชีนั้น ก็ ตี ภาค ภาษา พัก ไป เดียว กับ ภาษา
มาตรฐาน เที่ยวนครา ชรา นดย โดย มาก ภาษา คึ่ง แทรก ต่าง กัน ไป ผ่าย
พลก ลังชัน ภาษา เปดดี้น แผลง มา ปน กับ ภาษาไทย โดย มาก ภาษา
เดิม ก็ ออก จะ มาก พ่อ ภตัย ไป เห็นอัน กัน เพราะ ฉบับ ภาษา ส่วน
รับ ภาษา เชมร คึ่ง พุด กัน ไม่ ให้ เข้า ใจ กัน

Dialects of the Suai.

ถึง แม้ ใน หมู่ พวກ ตัวย เง ก แยก กัน เป็น หลาย หมู่ หลาย
เหล่า มี นาม ต่าง ๆ กัน คือ ตัวย พะ ตุ ตัวย ตุโกร์ตัวย เยอ ตัวย ปะ หาย
ตัวย ตัวย เกาะ ตัวย กะ ตะ ตัวย พัน แต่ ยัง มี ตัวย อื่น ที่ จำ
ชื่อ ไม่ ได อาทิ หลา หล่า ใน เหล่า หนึ่ง ก็ มี สำเนียง ไม อย่าง หนึ่ง
แก นี้ ก็ ย คำ ที่ แปลง แปลง กัน ออก ไป บ้าง

Mode of obtaining their livelihood.

Thai dwelling places.

ນັກ ໄກສະ ສອນ ອູ້ ໃນ ທີ່ ກິດໜັງ ນໍາໃຫຍ່ ແລະ ຕາມ ດະເນວ
ໃນ ທັນກຸງ

Foundation of Thai Cities.

บ้าน เมือง ตาม คำ แม่ น้ำ พรมุด แม่ น้ำ ชี้ เป็น เมือง ที่ กรุง
อยุธยา ได้ ตั้ง ขึ้น ใน วัน ภาย ใน ๑๐๐ มี เศษ นา นี้

Muang Surindr its History and Situation.

แต่ เดิม นา หา ได้ นี่ เมือง ไม่ แต่ ใน ที่ ดิน ซึ่ง ฟาก ได้ แม่น้ำ พรมุด นา หา ให้ แล้ว ที่ จะ คง ช่อง โพย ช่อง นาง ช่อง เสเมค ช่อง ตะโก นั้น มี เมือง ๆ ที่ พอก จะ ตั้ง เกิด ได้ ว่า เป็น ภูมิ เมือง ก่อ สร้าง นาน มาก โบราณ คือ เมือง สุรินทร์ อัน ตั้ง อยู่ ปัตย หัวย หัน หัน ทาง ไกด ชา ก่อ ซึ่ง ได้ แม่น้ำ พรมุด ปะ มน ๒๐๐๐ เศษ เศษ เมือง นี้ แต่ ก่อน เป็น เมือง ขึ้น เมือง นคร ราชสินما พึ่ง ยก ออก จาก ขึ้น เมือง นคร ราชสินมา เมื่อ จุด ศักดิ์ ศรี ราช ได้ ๑๗๘๐ บัด นี้ ขึ้น อยู่ ใน มนต์ อาสาณ

Antiquities Found There.

เหตุ ที่ ทำ ให้ เห็น ว่า เมือง สุรินทร์ เป็น เมือง โบราณ นั้น เพราะ เป็น เมือง ที่ มี เชิง เทิน ดิน บัน ศิตา บata ใหญ่ ๆ เป็น ก้า แพะ รอบ เมือง ออก ก้า แพะ มี หนอง ใหญ่ โอบ รอบ เป็น คู เมือง มี ถนน ข้าม คู เข้า เมือง เป็น ถนน กว้าง มาก มี ศิตา บata ขนาด ใหญ่ หนา ปู พื้น ถนน นั้น จน อยู่ ได้ ดิน บัง บุต พื้น ดิน บัง บุน เมือง ภัย ออก คู ห้ หั่ ที่ ก็ มี บั้น เชิง เทิน ดิน ต้อม เป็น วง กตุณ ใน ท่าม กตาง วง เชิง เทิน นั้น มี หนอง น้ำ ใน เมือง และ ออก เมือง มี โภก และ เนิน ดิน ใหญ่ ๆ หลาย แห่ง

Hindoo Traditions.

มัก มี ผู้ ชุด ได้ เทวรูป หล่อ และ เทวรูป ศิตา แต่ เครื่อง ภาชนะ หล่อ

เช่น วิน มีเจ้า ตู้ กะรอง เมื่อ กระ พุน ว่า พระ บناท วิโถ ฯ ยก
กำลัง มา ที่ เมือง ปทาย สมน ໄได จึง พระ บนาท ยกเก เจ้า เมือง ปทาย
สมน กับ นาง วินด ผู้ เป็น มหา ที่ หนี้ ช่า ศึก ชั้น ไป บน หลัง เจ้า ไป
ตั้ง อยู่ ที่ ปรา สาท ตามนั้น พระ บนาท วิโถ ยก กอง หัว ไป ตาม จับ
พระ บนาท ยกเก ໄได จึง เอา ไป ชั้น ไว ที่ บันทย เตี้ยบ แต่ นาง วินด
พระ มหา ของ พระ บนาท ยกเก นั้น พา พระราชนูกร ชื่อ วินดเก หนี ออก
ไป ໄได ครั้น วินดเก เด็บ ให้ ญี่ ส่อง ตุน กำลัง ตั้ง หมน อยู่ ที่ เมือง
ศรีวินท์ แล้ว ยก กอง หัว ไป ตี่ เมือง ปทาย สมน ดับ พระ บนาท วิโถ ໄได
แต่ ໄได เมือง ปทาย สมน กิน เพราะ เหตุ นี้ นาน เมือง ปทาย สมน ดึง
มา เป็น ตัวอย นาม เจ้า เมือง ศรีวินท์

The towns of Kukhut, Singa and Ratchaburi; their history.

ใน ที่ ต่อ เมือง ศรีวินท์ ไป ทาง ทิศ ตะวัน ออก แต่ ตะวัน ซึ่ง
เดิม ให้ นี่ เมือง กุขัน แต่ เมือง ลังกา เป็น เมือง ตั้ง ชั้น ใหม่ พงษารา
การ ของ เมือง ทั้ง ๒ นี่ เป็น เรื่อง เด่า กัน ต่อ นา ว่า เดิม เมือง ลังกา
นั้น เป็น บ้าน พอก ล่วง ตุ่ก ใจ ชื่อ บ้าน พะสุนายน บ้าน ชื่อ คาด เมือง
กุขัน นั้น เดิม เป็น บ้าน ต่ำ กวน ให้ ญี่ นาย บ้าน ชื่อ คาด ใจ แต่ ยัง
นี่ ชื่อ บ้าน หนึ่ง คือ เมือง รัตนบุรี เดิม ชื่อ บ้าน ทุ่ โภ ทุ่ วัง นาย บ้าน
ชื่อ คาด พ่อ กวน นาย บ้าน ทุ่ นี่ เป็น ญาติ พี่ น้อง กัน พอก
ล่วง คำนด เหล่า นี่ แต่ โบราณ นา ราย ลัง ล่วง ชั่ง บ่า ต่อ เมือง พินาย
แต่ เมือง ครั้น ยัง เป็น เมือง นี่ เดียว ครั้น เมือง พินาย ไม่ นี่ เจ้า ฉก
พอก ล่วง เหล่า นี่ ก็ ไม่ ให้ ชั้น แก่ เมือง ไก

Legend of the White Elephant.

ครั้งหนึ่งมีช้างเผือก ช้างพดต์ มาจากกรุงศรีอยุธยา มาทางลง ก้าวเข้าเมืองพิมาย แล้วเดย์มาอยู่คงยางหัวยทับทันมา เข้าไว้กินเข้าในไว้ของตากะนายบ้านพระสุรุ ตากะกับพอกพ้องซ่อนกัน ให้ร้องชัยไว้ช้างเผือก นั้นไปทางทิศตะวันออกไปอยู่ในคงอาจะหัวยโภคใหญ่โภคน้อย ครั้นอยู่มา ก็เห็นพระภิกษุรูปหนึ่งทรงไตรคิริวัต្រเสื้อขาว พร้อมมาพักอยู่ที่ร่มไม้ไกด์ไว้ของตากะฯ ไปได้ถานให้ความว่าเป็นเจ้าของช้างเผือกมา กามหาช้าง ภาคดึงได้ชวนพระรอดพอกพ้องน้องคือตากะจะแต่ตากะพอก กามา พร้อมกันน้ำพ่าพระภิกษุนั้นไปถึงคงอาจะ ก็ให้ช้างเผือกนั้น พระภิกษุนั้นดึงให้สังคากะตากะจะตากะพอก กามาให้ถานไปณกรุงศรีอยุธยา ครั้นพระภิกษุนั้นให้ช้างเผือกกลับไปแล้วรุ่งนี้ชั้นนายบ้านส่วยหั้งสามนั้นพากันเข้าไปกรุงศรีอยุธยา มีของบรรณาการคือตากะจั๊กให้มุ่งหรีไปอาจะห่อหนึ่งตากะจะให้ไก่สีตัวตากะพอก กามาให้เต่า๒ตัว หวาน ไก่ น้ำผึ้งสอยไฟ ไก่สอยเต่า แต่พระภิกษุนั้นให้ศักดิ์ออก เป็นพระเจ้าแผ่นดินกรุงศรีอยุธยา โปรดให้นายบ้านส่วยหั้ง เข้าเผือกภายในช่องบรรณาการ แล้วทรงตั้งให้ตากะเป็นที่เจ้า เมืองสุขุมวิทศรีนครอาจะ ให้ตากะเป็นที่เจ้าเมือง กุญแจภักดีศรีนครต่างกามา ให้ตากะพอก กามาเป็นที่เจ้าเมืองรัตนบุรีศรีนครเด่า ให้ตั้งเมืองสังกะที่คงยาง ให้ตั้งเมือง กุญแจที่ต่ำบดปภา ต่างเยอ ให้ตั้งเมืองรัตนบุรีที่ต่ำบดกุหวยดึงไว้ มีเมืองกุญแจเมืองสังกะเมืองรัตนบุรีตั้งแท่นนั้นมา แต่ไม่ปรากฏ

ว่า ศักดิ์ราช เท่า ໄທ ตามคำ พอก ล้วง ที่ ก่อตัว ด้วย บ้าน เมือง เหล่านี้ ไม่ ได้ มี เมือง ที่ เกี่ยว ข้อง กับ เชมร แต่ ถาว เดย ໄທ ควรจะ คุ พง ษายาการ เชมร ด้วย แล้ว ตั้ง เมือง นคร ทั้มมา ก็ ไม่ ปรากฏ ออก ชื่อ บ้าน เมือง ใน คำนบด เหล่านี้

Fistory of the Thai Immigration from the Sibsong Chu Thai.

แต่ พงษายาการ ถ้า ดูแล ไทยได้ ยก มาจาก เมือง แอง ใน จังหวัด ไทย ถูก เจ้า ไทย ลง มา ด้วย เมือง ชวา คือ นคร หลวง พระ บาน เป็น ทัน นา ๆ ได้ ขยาย ลง มาด้วย เมือง จันทบุรี คือ เวียง จันท์ เมือง จุพศักดิ์ราช ให้ ๑๐๐ ปี เศษ ก็ ไม่ ปรากฏ ว่า ได้ ดูแล บ้าน เมือง ให้ ย่านๆ ปักครอง มา ถึง ที่ นี่ แต่ อย่าง หนึ่ง อย่าง ใด นุด เหตุ ที่ พอก ไทย ถาว แรก อิน เกรต ลง มา ใน แอง ถึง นี่ พึ่ง จะ มี ปรากฏ ใน พงษายาการ เมือง จำปา ศักดิ์ ซึ่ง พึ่ง ดูแล ขึ้น ใหม่ เมื่อ จุพศักดิ์ราช ถ่วง ให้ ๑๐๕๐ ปี แล้ว ผู้ดู ดูแล นั้น ก็ คง จะ เป็น แต่ ที่ ทำเด ป้า คง เมือง ตัว แม่น้ำ เชชาน เหบัง คัน ใน ผัง ชัย แม่น้ำ โขง ใน บจจุ บัน นี่ นุด เหตุ ที่ ถาว จะ ได้ ขยาย ลง มา ด้วย คำน เอเชีย ใน คำนบดนี่ มี ความ ตาม พงษายาการ เมือง นคร คำ ป้าศักดิ์ ว่า คง นั้น เจ้า นา ย เชื้อ วงศ์ เมือง เวียงจันท์ เกิด วิวาห แห่ง ชิง ศุภน ตี กัน ยังมี พระภิกษุ รูปหนึ่ง คน ทั้ง หลาย เรียก ว่า พระครู โภน เตม์ ก เพาะ เหตุ ท่าน เดย อยู่ ใน อาวาร คำนบุ โภนเตม์ ก พระครู นั้น มี พระก พอก ญาติ โภน ศิริ หา มาก แต่ เป็น ที่ กัน นิยม นับถือ มาก ท่าน ผู้ นั้น ได้ ภาร เจ้า ห่วง ราชบุตร พระเจ้า เวียงจันท์ หนึ่ง ศักดิ์ นาม ชื่น ชื่อน ไว้ ที่ คำนบด จังหวัด คำนบุ นี้ แล้ว ตัว ท่าน พระครู กับ ศิริ แต่ ญาติ โภน พากชั้ว อพยพ ลง มา ทาง คำ น้ำ คำ แคว เหนือ แห่ง น้ำ

พระมุต พากครัว อิต ໂຮຍ เดือຍຕ້າ ຕາມ ນາ ໄນໄທວ ກົ່ພາກັນ ຜ່ອນ ພັກ ອຸ່ນ
ຕາມ ຮາຍ ທາງ ເຮື່ຍ ຮາຍ ກັນ ໄປ ດານ ພາກ ນັ້ນ ບັດ ນີ້ ຍັງ ປະກູງເຊື່ອເຮື່ຍກ່າວ
ຕາມ ບາງາຍ ສ່ວນ ພະກຽງ ໂພນເຕີມັດ ກັບ ພາກ ພັອງ ກຣອບຄຣວ້າ ທີ່ ໄປ ຄັ້ງ
ກັນ ໄດ້ ນັ້ນ ກົ່ພາກັນ ດັ່ງ ໄປ ຕັ້ງ ອູ່ ທີ່ ແດນ ຈະ ໂຮຍ ຈົ່ງ ວາ ໃນ ເຄນ
ເຂມຣ ກື່ອ ທີ່ ຈົ່ງ ຕັ້ງ ເປັນ ເນື່ອງ ພັນ ເປັນ ໃນ ບ້າຈຸນັນ ນີ້ ກາຍ ດັວງ ກົ່ໄດ້
ຮັບ ການ ກອດ ຈົ່ງ ແ່ງ ຂອງພາກ ເຂມຣ ກາຍຍູ່ ໄນ ໄດ້ ທ່ານພະກຽງ ຈົ່ງ ພາ
ຄຣວ້າ ພພຍພ ຫໍ່ ເໝນຮາ ກດັນ ມາ ທາງ ເຊື່ອ ຕາມ ດຳ ແມ່ນ້າ ໂຮງ ມາ ທັງ ອູ່
ທີ່ ຕ່ານດ ປໍາສັກ ສັກຮາຊ ໄດ້ ๑๐๗๔ ປີ ທ່ານ ພະກຽງ ໂພນເຕີມັດ ຈົ່ງ ໄດ້
ໄປ ເຮື່ຍ ເຊົ້າ ໜ່າຍກະຫຼັດ ມາ ຈາກ ບ້ານໜິງ ພັນ ດຳ ໂສມ ສຸກຸນີ້ ຮາຊາ
ກີເທິກ ໄດ້ ເປັນ ເຊົ້າ ນກຮ ດຳ ປໍາສັກ ທຮງ ນາມ ເຊົ້າ ສ່ວຍຍ ທີ່ ຕຸນຸກ
ພຸກ ຂາງ ຖຸດ ກຣອງ ເນື່ອງ ໄດ້ ๑๘ ປີ ກົ່ກ ພິວາ ດັຍ ເຊົ້າ ໄຮຍ ຄຸນາ
ຮາຊ ບຸກກ ໄດ້ ເປັນ ເຊົ້າ ກຣອງ ເນື່ອງ ແກ້ນ ບົກາ ຕ່ອ ມາ ດັນ ດັນ
ຈຸຟັກກວາຊ ๑๙๙๙ ປີ ກອງທັພ ໄທນ ຍາ ໄປ ຕີ່ ໄດ້ ເນື່ອງນກຮ ດຳປໍາສັກ ຈົ່ງຕ້າ
ບ້ານ ອື້ນ ກະ ບື້ອ (ມຸດ ກະ ບື້ອ) ໃນ ດຳ ນ້າ ເຊມານ ຕ່ອເຫັນອັນ ເປັນ
ເນື່ອງ-ອັດທະນີ້ອ ໄດ້ ເຊົ້າ ໂຍ ເຊົ້າ ອິນ ຜູ້ ເປັນ ບຸກຮ ອຸປ ຮາຊ ຂຮມ-ເກໂລ
ເນື່ອງ ດຳປໍາສັກ ໄປ ເປັນ ເຊົ້າ ເນື່ອງ ແດ ອຸປຮາຊ ເນື່ອງ ອັດນີ້ອ ກຣນ ບ
ຍອ ສັນຖຸກອິສົກ ຈຸຟັກກວາຊ ๑๙๔๐ ປີ ກອງ ທັພ ກຽງ ແຫວ ຍາ ໄປ ຕີ່ ໄດ້
ເນື່ອງ ເວີຍ ຈັນທີ່ ຄດອດ ທັງ ອານາ ເວກ ພົດເນື່ອງ ສາດໃຫຍຕາວ ຈົ່ງ ໄດ້
ແພ່ ແພວ່ ຫຫາຍ ດັ່ງ ມາ ທັງ ໃນ ກາກ ແຜ່ນ ດິນ ຂ້າງ ທີ່ ໄດ້ ນີ້ ນາກ ຂັ້ນ

Foundation of towns and their history in modern times.

ຕ່ອ ນີ້ ໄປ ຈະ ໄດ້ ກຳດ່ວ ດ້ວຍ ມຸດ ແຫວ ທີ່ ໄດ້ ຕັ້ງ ເນື່ອງຕ່າງໆ ໃນ
ມະນາດ ກວັນ ອອກ ຕາມ ທີ່ ນີ້ ຂໍ້ອ ເນື່ອງ ປະກູງ ໃນ ແພ ທີ່ ບ້າຈຸນັນ ນີ້

เพื่อ เป็น ความ รู้ พิเศษ ว่า เมือง ใหม่ ได้ คง ขึ้น เพื่อ ให้ เพราะ เหตุ ไว้ ตาม พงษ์หาดสาร มี ชื่อ สถาน ดัง จะ กล่าว ต่อไป นี้

เมื่อ นี้ แมลง สัปคอก จุฟศักดิราช ได้ ๑๗๔ ในรัชกาลที่๒ ก្នោតយាម ได้ ทรง พระ กรุณา โปรด ตั้ง ให้ นาย เชียง แปลง นาย บ้าน ปาก เชกง เป็น ที่ พระ อุคุณ เดชา เด็ก เมือง ยก บ้าน ปาก เชกง ขึ้น เป็น เมือง เชียง แಡง โดย เหตุ ที่ นาย เชียง แปลง ได้ นี้ ความ ชอบ ต่อ ราช กาล ครั้ง ที่ พท. ไทย ไป ตี เมือง เวียงจันทร์ จึง ได้ นี้ เมือง เชียง แಡง ขึ้น เมือง หนึ่ง แต่ คราว นั้น น่า

ครั้น ต่อ มา เมื่อ จุฟศักดิราช ได้ ๑๗๕๓ นี้ เหตุ จടาด ก็ เกิด ขึ้น ใน แขวง จีปูห้า ด้วย คน ผู้ หนึ่ง ชื่อ นาย เชียง แก้ว ดัง บ้าน เชื่อม อยู่ ที่ เมือง โภ ทั้ง คด เป็น ผู้ วิเศษ ส่อง ตุ่ม คน เป็น กำถัง ได้ มาก แล้ว ยก กอง ทัพ ขึ้น มา ตี เมือง นคร จำปาศักดิ์ เจ้านคร จำปาศักดิ์ นี้ ศุภ อักษร บอ ก มา ยัง กรุง เทพฯ โปรด เกล้าฯ ให้ สรง กอง ทัพ ขึ้น ไป ช่วย ปราบ พวก ชนด กอง ทัพ ไทย ไป ยัง ไม่ ทัน ถึง พวก ชนด เข้า ตี เมือง นคร จำปาศักดิ์ ได้ เจ้า นคร จำปาศักดิ์ ถึง พิราดัย พวก ชนด ยก กำถัง ขึ้น มา ถึง ปาก น้ำ พะ นุด

ขณะนั้น หัวฝ่าย น่า ซึ่ง อยู่ บ้าน สิงหา กับ หัว กก. พรมมา ซึ่ง เป็น พี่ พระ ประทุม ศรีสุธรรม อยู่ บ้าน บ่อ ยะ ตะแย กำถัง ถง ไป วน ตี กอง ทัพ พวก ชนด ที่ ต้านด เจ้า โง เก่ง ตะนะเชียง ปากน้ำ พะ นุด กอง ทัพ พวก ชนด แยก ผ้ายไป ครัว นาย เชียง แก้ว หัว นำ ชนด ตาย ใน ที่ วน พะ กอง ทัพ ไทย ไป ถึง ได้ จัด การ ปราบ พวก ชนด เรียบ แล้ว ก็

ภา ค้า ห้าว ฝ่าย น่า ห้าว ทิค พรมมา ห้าว ก่า ผู้ มี ความ ชอบ ลง มา
ลงกรุง เทพฯ จึง ทรง พระ กรุณา โปรด เกล้าฯ ตั้ง หัว ฝ่าย น่า เป็น ที่
พระยา วิไชย ราชชื่น ลงมา เจ้า นคร จำปาศักดิ์ แล้ว ให้ ยก บ้าน บ่อ
แหล ตะ แฉ ชั้น เป็น เมือง นานา นาม ว่า เมือง อุบด ราชธานี ตั้ง หัว
ทิค พรมมา เป็น ที่ พระ พรหม ราชวงศ์ เจ้า เมือง อุบด ราชธานี ให้
หัว ก่า เป็น อุปถัท เมือง อุบด ราชธานี จึง มี เมือง อุบด ราชธานี เป็น^๑
ต้น ใน ฝั่ง แม่น้ำ พระ นูด ครั้น มี จุฬศักดิราช ๑๗๐ เพี้ย นูก บุตร
พระศรี มหา เทพ บ้าน เมือง แต่น ใน เกาะ ตอน โขง เป็น ด่าน ช่า ราย
เด ช่า กระ แห หา เกดดี้ ก่อ ต่ำ ช่า ໄต ๔๐๐ หลศ ไป ตั้ง อยู่ บ้าน ตา ปาง
ริม น้ำ เชกคง จึง โปรด เกล้าฯ ให้ ตั้ง บ้าน ตา ปาง เป็น เมือง แต่น
ปาง ให้ เพี้ย นูก เป็น ที่ พระศรี มหา เทพ เจ้า เมือง แต่นปาง ชั้น กรุง เทพฯ

ครั้น อยู่ มา เจ้า พระ วิไชย ราชชื่น ลงมา เจ้า นคร จำปาศักดิ์
พิราดัย เมื่อ นี้ จุฬศักดิราช ๑๗๘ โปรด ให้ เจ้า หมา น้อย เป็น เจ้า นคร
จำปาศักดิ์ ครั้น นั้น ราชวงศ์ เมือง โขง ไม่ เต็ม ใจ อยู่ ให้ บัง คับ เจ้า
นคร จำปาศักดิ์ หมา น้อย ราชวงศ์ เมือง โขง จึง ไป กิด อ่าน กับ พระพรหม
ราชวงศ์ แต อุปถัท ก่า เมือง อุบด ราชธานี ภา กัน เข้า นา ร้อง ทุกษ
ต่อ ห่าน เสนา นก ลงกรุง เทพฯ เสนา น่า ความ กทราบ บัง คุม หุบ
กรุง ธรรม จึง โปรด เกล้าฯ ให้ ตั้ง บ้าน สิงหา ใน ด่าน น้ำ พะชี ชั้น
บ่อ เมือง ยะโส ราชธานี ตั้ง ราชวงศ์ เมือง โขง บ่อ ที่ พระ ศุนทร
ราชวงศ์ เจ้า เมือง ยะโส ยะโส แล้ว ให้ ตั้ง บ้าน กงพนี ยัง ชั้น เป็น เมือง
เชนม ราชธานี ตั้ง หัว ก่า อุปถัท เมือง อุบด เป็น ที่ พระ เทพวงศ์ เจ้า
เมือง เชนมราช แล้ว ให้ ตั้ง บ้าน เมือง ชั้น ใน ด่าน น้ำ เสีย ชั้น เป็น

ເມື່ອ ຕົວຮອນກົມ ຕັ້ງ ເຈົ້າ ເນື່ອ ເປັນທີພຣະວັດທະນາ ຂັ້ນ ກຽງເທິພາ ເມື່ອ ທັງ
ຕົ້ນໄກ ຕັ້ງ ພຣອມ ກັນ ໃນ ນີ້ ຈຸຟັກກາງຊ ຄຄສະບັບ ປີ້ ຈອ ດອ ສກ ແດ ດວງ ນັ້ນ
ໄກ ເປົ່າຍັນ ນາມ ເນື່ອ ຕົ້ນ ນກຮ ເຫັນ ເປັນ ເນື່ອ ວັດທະນຸບົ້ນ ເປົ່າຍັນ ນາມ
ເຫັນເນື່ອ ເປັນ ພຣະກົມ ນກຮ ໄຊຍ ໄກ້ ຄ ເປັນ ເນື່ອ ຂັ້ນ ເນື່ອ ນກຮ ວັດ
ສື່ ນາ ການ ເທິນ

ກົກກາງຊ ຄຄສະບັບ ເຖິ ຂົມ ຂ້າຍ ສາເຈົ້ຍຄ ໂວງ ສົ່ອງ ຕຸນ ກໍາລັງ ຈ່າ
ຍກ ມາ ທີ່ ເນື່ອ ນກຮ ຈຳປາສກ ໄກ້ ເຈົ້າ ນກຮ ຈຳປາ ສກ ໄກ້ ມາ ນ້ອຍ ໜີ້
ໄປ ຂູ່ ຄອນ ມຄແຄງ ດວງ ນັ້ນ ພຣະຍາ ນກຮ ວັດທີ່ນາ (ທອງອິນ) ອອກໄປ
ຈັດ ວັດກາຣ ອູ່ ເນື່ອ ໂອງ ໄກ້ ແຕ່ງ ກອງທັນ ໄກ້ ພຣະ ຕົ້ນ ອອຣຄຢ່າດ ເນື່ອ
ໂລງ ຍກ ໄປ ທີ່ ກອງ ທັນ ແຕກ ໜີ້ ໄປ ຈາກ ເນື່ອ ນກຮ ຈຳປາສກ ຕັດ
ຂ້າຍ ສາເຈົ້ຍຄ ໂວງ ໜີ້ ໄປ ຂູ່ ທີ່ ເຂົ້າ ກູ້ ຍ່າງປຸ່ງ ປັຕຍ ນ້ຳ ເຊັມານາ ແຂວງ
ເນື່ອ ຂັ້ນເມື່ອ ກຽງເທິພາ ວິໄໝ ພຣະຍາ ມ້າ ອ້າມາຕຍ' (ນັ້ນ) ຍກ ກອງ
ທັນ ໄປ ປຣານ ປຣານ ພກ ຂົມ ຈັນ ຂ້າຍ ສາເຈົ້ຍຄ ໂວງ ໄກ້ ແດ້າ ກຽງ
ພຣະ ກຽຸນາ ໂປຣກ ຕັ້ງ ເຈົ້າໄຍ ວັດທະນຸບົ້ນ ເນື່ອ ເວີຍຈັນທຣ ເປັນ ເຈົ້າ ນກຮຈຳປາ
ສກ ບ້ານເນື່ອ ທີ່ ໄກ້ ອອກ ຂຶ້ນ ມາ ແດ້ວ ນີ້ ໄກ້ ຈັດ ຕັ້ງ ໃນ ວັດກາດ ທີ່ ແລ້ວ
ຮັບກາດ ທີ່ ໂດຍ ກຽງເທິພາ ດວນ ຕ່ອ ນາ ຮັບກາດ ທີ່ ແມ່ນ ຈຸຟັກກາງຊ ໄກ້
ຄຄສະບັບ ເຈົ້າ ອຸນເນື່ອ ເວີຍ ຈັນທຣ ແດ້າໄຍ ເນື່ອ ນກຮ ຈຳປາ ສກ ເປັນ ຂົມ
ເຈົ້າ ໄຍ ແຕ່ງ ກອງ ທັນ ອອກ ເທື່ຍວ ທີ່ ເນື່ອ ກຸ່ານ ເນື່ອ ສົ່ງກະ ເນື່ອ ຕົ້ນ
ເກົ່າ ແດ້ ເນື່ອ ອຸນດ ເນື່ອ ເຂົ້າ ສົ່ງກະ ເກົ່າ ໄດ້ ພຣະ ແຫວວະນາ ເຈົ້າ ເນື່ອ ເຂົ້າ
ວາສ ກັນ ເຈົ້າ ເນື່ອ ກຸ່ານ ສ່າ ເສື່ຍ ທັງ ສົ່ອງ ຄນ ເຈົ້າ ເນື່ອ ຕົ້ນ ສົ່ງກະ ເກົ່າ
ກັນ ເນື່ອ ສົ່ງກະ ນັ້ນ ທີ່ ເຈົ້າ ບໍ່ໄປ ແຕ່ ເນື່ອ ຖຸນິທຣ ນັ້ນ ເຈົ້າ ເນື່ອ ເປັນ
ຄນ ກົດ້າ ແຂວງ ແຕ່ງ ກໍາລັງ ພດ ເນື່ອ ອອກ ຕັ້ງ ຕ່ອ ສູ້ ຢນ ທັນ ທັນ ອຸປປາຫຼັກ

ນ້ຳ ແມ່ ທັພ ດາວ ທັງ ດັບ ອູ້ ບ້ານ ກໍາແພງ ແຂວງ ເມືອງ ສົກ ສະ ເກດ
ທີ່ ເມືອງ ຕຸລິນທາ ຫ້າໄດ້ໄນ ພອ ກອງ ທັພ ກຽງເທິພາ ທັງ ເຈົ້າ ພຣະຍາ ຮາຊ
ຖຸກວາດ໌ ຍກ ຂັ້ນ ໄປ ກາງ ຂ່ອງ ໂພ ດົງ ເມືອງ ຕຸລິນທາ ກອງ ທັພ ດາວ ກໍ ແຕກ
ທີ່ ໄປ ແມ່ ທັພ ໃຫ້ ຕາມ ຈັບ ຕັວ ເຈົ້າ ໂຍ ໄດ້ ແລ້ ປະການ ປະການ ຂົບດີ ຖັນ
ແດວ ນອກ ຂັ້ນ ວາຊາການ ມາ ຄຸນກຽງເທິພາ. ດັ່ງ ພຣະ ກຽນາໄປກົດເກວ້າງ
ໃຫ້ ເຄືອນ ຍກ ເຈົ້າ ເມືອງ ຕຸລິນທາ ຂັ້ນ ເປັນ ພຣະຍາ ຕຸລິນທາ ກັກທີ່ ສົກ ປະກາຍ
ຄົນນັ້ນ ຍກ ເມືອງ ຕຸລິນທາ ອອກ ຈາກ ເມືອງ ຂັ້ນ ເມືອງ ນະຄອນ ວາຊາດີນາ ໃຫ້ ຂັ້ນ ກຽງ
ເທິພາ ແດວ້າ ໃຫ້ ແຍກ ເມືອງ ໂອງ ດັບ ຂັ້ນ ເປັນ ເມືອງ ສົກ ຂັ້ນ ດັບ ພຣະ ສົກ ເຊື່ອງ
ໄໝ່ ເປັນ ພຣະ ອັກຍ ວາຊວງໝາ ເຈົ້າ ເມືອງ ມື້ ດກ ๑๐๐๐ ເຕັມ ດັບ ເມືອງ ໜັນ
ເປັນ ເມືອງ ສາວວັດຍີ ດັບ ທ້າວເອກເປັນ ພຣະ ເອກ ວາຊາ ເຈົ້າ ເມືອງ ສາວວັດຍີ ກຸນ
ດກ ៩០០ ດັບ ບ້ານ ດຳ ທອງ ດດວງ ເປັນ ເມືອງ ດຳ ທອງ ໄຫຍຸ່ ດັບ ທ້າວ ຈົວ
ເປັນ ພຣະ ຕຸລິການ ວາຊວງໝາ ເຈົ້າ ເມືອງ ຄຸນ ດກ ៩០០ ຍກ ເມືອງ ຄ ເມືອງ
ສັກາກ ເປັນ ເມືອງ ຂັ້ນ ເມືອງ ດຳ ທອງ ໄຫຍຸ່ ຍກ ເມືອງ ຂັ້ນ ບ້ານ ກຽງ
ເທິພາ ດັບ ເຈົ້າ ເມືອງ ເປັນ ທີ່ ພຣະ ວາຊວງໝາ ແດວ້າ ຍກ ເມືອງ ຕັ້ນເມື່ອ ໄປ ຂັ້ນ
ເມືອງ ເຂມ ວາຊາ ດັບ ບ້ານ ນາ ໂພ ເປັນ ເມືອງ ຂັ້ນ ເຈົ້າ ຂັ້ນ ເມືອງ ເຂມ
ເມືອງ ທີ່ ກຳດ້ວຍ ສູ່ນ ນາ ດັບ ຂັ້ນ ພວກອັນ ກັນ ໃນ ບັນ ຈຸຟັກວາຊ ៩៩៨០

ຄວນ ຕ່ອ ນັ້ນ ນາ ເມືອງ ເຈົ້າ ພຣະຍາ ວາຊາ ຖຸກວາດ໌ ເຄືອນ ເປັນ ເຈົ້າ ພຣະ
ຢາ ບົດນິທາ ເທົ່າ ເປັນ ແມ່ ທັພ ອອກ ໄປ ດັບ ດຳ ດຳ ສັງຄຣານ ກັນ ຄູວານ ໃນ
ແດນ ຄູວານ ແດນ ເຂມ ນັ້ນ ນາຍ ທັພ ນາຍ ກອງ ຕີ່ ໄໄດ້ ເມືອງ ນາຫາ ໄຊຍ
ເມືອງ ແຕກ ເມືອງ ເຊື່ອງ ວາ ເມືອງ ຜາ ບັງ ເມືອງ ວັງ ເມືອງ ດຳ-ເກີດ
ເມືອງ ດຳ ມາວ ເມືອງ ພັອງ ເມືອງ ພດານ ເມືອງ ຊຸມ ພຣ ເມືອງ
ກະໂປນ ເມືອງ ພິນ ເມືອງ ນອນ ໄໄດ້ ຄຣອມ ກວັວ ເຈົ້າ ນາ ຄວນ ຄົນນີ້ ນໂຮງ

ขอ ศึก ฯพี.ค้า.ราช ๑๒๖๒ จึง โปรด เกสต้าฯ ให้ กอง พระ คำ กอัณ นาย ครัว เมือง คำ เกิด เป็น พระ ศุภวรรณ์ ก้าดี้ เจ้า เมือง ท่า ชุมย่าง คุณ ครัว ๒๙๕๗ คน หึ้ง อุปถักร นาง ครัว เมือง คำ นวน เป็น พระ ศรี ศุภวรรณ ก้าดี้ เจ้า เมือง แซง นาคาน คุณ ครัว ๑๑๑๐ คน หึ้ง ราชวงศ์ นาย ครัว เมือง วัง เป็น พระ ชิเบศร วังชา เจ้า เมือง กุฉินราษฎร์ คุณ ครัว ๒๔๔๓ คน หึ้ง หมื่น เดช อุดม นาย ครัว เป็น พระ พิไชย อุดม เดช เจ้า เมือง ภาตตัน ช้าง คุณ ครัว ๒๑๖๓ คน รวม & เมือง นี้ ให้ ขัน เมือง การตสินชู แด้ว หึ้ง หัว โรง กตาง น่าย ครัว เมือง วัง เป็น พระ เตนา นารังค์ ห้า เมือง พวรรณ คุณ ครัว ๒๘๐๓ คน หึ้ง เพียง เมือง ตูง ตา โซ นาย ครัว เป็น หลวง อรัญ อาษา เจ้า เมือง มุกดา หาร หึ้ง นาย สำ นาย ครัว เมือง วัง เป็น พระ แก้ว โภมด เจ้า เมือง เวนุ นคร คุณ ครัว ๒๖๕๔ คน หึ้ง หัว ติง นาม นาย ครัว เมือง คำ วะ เป็น พระ ไตร บรรณราช เจ้า เมือง หนอง ตูง คุณ ครัว ๒๔๒๐ คน ขัน เมือง มุกดา หาร หึ้ง นาย สำ นาย ครัว เมือง วัง เป็น พระ แก้ว โภมด เจ้า เมือง เวนุ นคร คุณ ครัว ๒๖๕๔ คน หึ้ง หัว น้อย เมือง เชียง ร่ำ เป็น พระ อุ่นไวย ปะ แทร เจ้า เมือง รามราช คุณ ครัว ๔๙๙ คน หึ้ง หัว บุตต์ นาย ครัว เป็น หลวง เอก อาษา เจ้า เมือง อาทุมาร์ คุณ ครัว ๑๑๗๐ คน ๑ เมือง นี้ ให้ ขัน เมือง นคร พนม หึ้ง หัว ราชบุตร นาย ครัว เป็น พระ จุนพด ก้าดี้ เจ้า เมือง สำ เนา หนอง บ่อ คุณ ครัว ๒๔๔๔ คน หึ้ง หัว จัน นาย ทรัว เมือง ตะปีน เป็น พระ ศรี ศินชู ลังครบ เจ้า เมือง เสนางค์ นิคม คุณ ครัว ๔๙๙ คน หึ้ง ขุน บ้อง พดชันช นาย ครัว เป็น พระ เจริญ พดครบ เจ้า เมือง ต่อง คง คง คง คุณ ครัว ๑๕๕๑ คน สำ ๑ เมือง นี้ ขัน เมือง อุบด ราชธานี แด้ว หึ้ง หัว ติง หมาย หมาย เป็น พระ ราม นวินทร เจ้า เมือง คำ เชื่อน แก้ว คุณ ครัว ๑๑๗๐ คน ขัน เมือง

เมือง ราช หัว เมือง ที่ ออก ชื่อ มา นี้ ได้ ตั้ง ชื่อ ใน ชาว เดียว กัน ครั้ง
นี้ บี มเสง ศัปภศก จุฟศักราช ๑๗๐๗ โปรด ให้ ตั้ง บ้าน กะ ลัง เป็น
เมือง เช่น ตัว เก่า ตัว นัก เมือง เป็น พระ ชนม ภักดี เจ้า เมือง เช ตัว
เก่า แต่ ใน นี้ เดียว นั้น เจ้า พระยา บพิมพ์ เทศา มี หนังสือ บอ
ดัง ตัว หลวง ชิเบศร นาษากษ ถ่าย เมือง ศรี ธรรมกษ กับ หลวง จำรงค์
ภรรภการ เมือง กุขัน เช้า มา กรุงเทพฯ ว่า คน ทั้ง สอง นี้ มี ความ
ชุบ ใน ราชการ ถึง งาน ดึง ทรง พระกรุณา โปรด ตั้ง หลวง ชิเบศร เป็น
ที่ พระศรี ศูร ฯ เจ้า เมือง เทศ อุดมยักษ์ บ้าน หนอง แห่ง น้ำ โคนใหญ่ เป็น
เมือง เทศ อุดม ชื่น กรุงเทพฯ ยก บ้าน ตาลี ชื่น เป็น เมือง โนนพรัย ดัง
หลวง จำรงค์ เป็น พระมโนจำรงค์ เจ้าเมือง โนนพรัย ให้ ชื่น เมือง กุขัน

ดัง แล้ว ครั้ง นั้น ถือ บ้าน ฯ ถึง รัชกาล บังขุบัน นี้ หัว เมือง ทั้ง
หลาย เหล่า นั้น เกิด ผู้ คุณ เจริญ มาก ชื่น ต่าง เมือง ก็ ต่าง บอ
ชุบ ตั้ง เมือง ชื่น แล้ว เมือง ช่อง คุณ ชื่น ใหม่ สถา หาด เมือง คือ เมือง
ตั้ง ช่อง คง บ้าน กุรุ่ไมก ชื่น เป็น เมือง ศรี ชาร ภูม . ตั้ง บ้าน คุณ พุก
เป็น เมือง คันธารามย์ เมือง ศรินทร์ ขอ คง บ้าน ดำเน ภูวน เป็น เมือง
ศุรภินนิคุณ เมือง นคร จำป่า ศัก ขอ คง บ้าน จันสถาน โคน เป็น เมือง โคน
ประ ดิษฐ์ ตั้ง บ้าน เวิน ช่อง เป็น เมือง ชารา บริวัตต ตั้ง บ้าน หัวย โภ
หัวย หิน เป็น เมือง พัง ภูษา เมือง ศรี ชั้น ศรี ขอ คง บ้าน ฯ ฯ เป็น
เมือง มุด บ่า โนกช์ เมือง อุบด ขอ คง เมือง พินุด มังษาหาร เมือง
ศรี ภูษา พืชชัน นฤ เมือง ชานุมาณ มนราด เมือง มหาชนไชย แต่ อื่น ๆ
เช่น เมือง คุณ ภานุ เมือง นั้น คง สม.บูรณ์ มา ฯ ฯ ทุก วัน นี้

KING MONGKUT.

BY DR. O. FRANKFURTER.

On the 17th October, 1804, the King known in history as King Mongkut was born of Somdet Phra Buddha Löt La and Somdet Phra Sri Suriyendramat. His father, who held at that time the position of Chao Fa Krom Luang Isara Santhon, was born in 1765, being the son of the founder of the Chakri dynasty, Somdet Chao Phya Mahakrasatriya Sük, afterwards known as Somdet Phra Buddha Yot Fa. Ayuthia had been destroyed by the Burmans and the capital established in 1767 on the left bank of the Menam Chao Phya at Dhanaburi by Khun Luang Tak. To his energy Siam owed her renewed existence as a political entity. Khun Luang Tak reigned for 15 years in Bangkok, Dhanaburi, but became demented and was deposed, and in 1782 Somdet Chao Phya Mahakrasatriya Sük by the will of the nobles and people was raised to the Royal Throne. As King he continued the work which he had commenced in the reign of Khun Luang Tak as his chief adviser and general.

These were troublesome times in Europe. The chief colonial Powers were engaged in warfare, and Siam, free from outward political influence, was enabled to shape its own destiny, and when after a reign of 26 years Somdet Phra Buddha Yot Fa died in 1809, his son Phra Buddha Löt La succeeded him on the throne, which he occupied up to 1824. His name will always be remembered as that of one of the best, perhaps the very best Siamese poet, and we shall not be very far wrong, if we ascribe the forcible and plain language used by King Mongkut to the influence of his father. Also during his reign Siam was free from outward troubles. The political relations which existed for centuries with Portugal were renewed; and in his time the Vice-Roy of India sent an embassy under Crawford to enter into relations with Siam. That this embassy led

to nothing was perhaps due to the negotiator, who can scarcely have been considered successful in his relations with Annam : but regard must also be had to the time in which the embassy fell and to the instructions he received in relation to the internal policy of Siam. Phra Buddha Löt La died in 1824. The part which Chao Fa Mongkut played during the reign of his father was necessarily little conspicuous : but it is curious to note that the first event related in his life, after the bathing ceremony was performed (1812) and before even the hair-cutting ceremony, was that he was sent with his uncle Somdet Chao Fa Krom Luang Phitaks Montri to receive the Peguans who had taken refuge in Siam and who settled afterwards in Prathumthani and Nonthaburi. More conspicuous throughout the reign of Phra Buddha Löt La was his eldest son Krom Mün Chedabodindr born in 1787. It was due to him that a conspiracy which broke out on the accession of Somdet Phra Chao Löt La was suppressed. It was he who during the whole reign of his father had charge of the Department of Foreign Affairs.

After the Napoleonic wars were over the attention of Europe was once more directed to the East. In 1819 the first war between Burma and Great Britain broke out: Burma, the hereditary foe of Siam, was defeated and had to buy peace by ceding a province, and was thus practically excluded from the seashore. It was clear that another factor had arisen in far Eastern Asiatic politics ; that China was no longer the paramount power, a position which she tried to maintain and to usurp. This was clearer yet when in 1824 a Treaty was made between Great Britain and the Netherlands defining, as it would be called now, their spheres of influence, and possessions in the far East. The responsible statesmen of Siam recognized this fact, and we shall not at this distance of time be far wrong if we partly attribute the election of Krom Mün Chedabodindr as King of Siam in preference to Chao Fa Mongkut thereto.

The Prince Chao Fa Mongkut was only twenty years of age and had just entered the Priesthood when his father died. It was necessary that a strong experienced hand should be at the head of affairs: and such a one undoubtedly Krom Mün Chedabodindr was. He had gained experience in Government work under his father : he was first to again recognize the fact that the system

of isolation could no longer be maintained, and thus we find that under his reign the Burney treaty with Great Britain was concluded in 1826.

Chao Fah Mongkut remained in the priesthood during the whole reign of Phra Nang Klae, the name by which Krom Mün Chedabodindr is known in history. New ideas were brought to him: formerly surrounded by the strictest Court etiquette, he was now brought into contact with that most democratic institution the Buddhist priesthood. Averse to caste and recognizing no other merit than that brought about by one's own deeds, the receptive youth laid here the foundation of the principles by which he was guided when he was called to the Throne. King and Royalty were no longer for him exalted beings; all were the servants of the State; all were to be considered by the acts they had done and by the fruit of these acts, in strict agreement with the tenets of Buddhism. His life in the Priesthood also showed him the necessity of education. The policy of self-sufficiency and isolation were for him things of the past, and when he was called to the Throne he put into practice, first and foremost amongst the Royal family, what he had learnt in unrestrained intercourse with others, that the basis of the State lies in education, and that only by education could those who were called upon to govern, influence the governed classes. He recognized that if Siam wanted to take a place amongst the world-nations, it could only do so by adapting its own institutions to those of other nations and especially those of the western world. In the priesthood he likewise found a field for his energy.

During the troublesome time following the conquest of Ayuthia by the Burmans the doctrine and practice of Buddhism had lost much of its pristine purity, and Khun Luang Tak especially during the last years of his reign tried to interfere with it. It was no doubt also one of the reasons for his deposition that he claimed control over the Priests and claimed in regard to them for himself a position to which he was not entitled. Learned priests there have always been in Siam: whilst at no time priests were allowed to interfere in worldly affairs or control them. As long as they were in the priesthood, any interference of the temporal authorities in the ecclesiastical Government was resented. The Chakkri dynasty as soon as it came to the throne showed by its

enactment its endeavours for the purity of the doctrine: it is known that deputations had previously been sent from Ceylon to Ayuthia to get from Siam the Buddhist ordinances as it was rightly considered that the doctrine was there preserved in its purest form as Siam was free from outward influence. One of the first acts of Phra Yot Fa was the convocation of a council for the recension of the Tipitaka and the building of a special hall in the Wat Phra Keo to preserve it—the Ho Phra Samud Mandira Dharma. Chao Fa Mongkut when he entered the priesthood took his duties in full earnest and during the whole time he was in it, up to the time he was called to the throne, he studied the tenets of Buddhism. By his own work he influenced the doings of others. He was the spiritual adviser of all who came to see him. He followed in all respects the precepts of the Vinaya and in his numerous pilgrimages, he always travelled on foot, without any large retinue. He was accessible to all and what he had practised in the priesthood, he practised also when he was called to the throne. Whilst in the priesthood he became the founder of the Dhammayut sect, and it is curious to note that whilst it was more orthodox in going back to the original precepts of Buddhism, it was in fact more liberal. Unitas, Charitas, libertas were the governing rules of this sect. Whilst in the priesthood he acquired by personal intercourse with the followers of other creeds and with missionaries, an insight into foreign creeds and it was perhaps due thereto, that when the treaties with foreign powers were made the principle of perfect toleration and liberty of conscience was once more embodied in them. The leisure he had in the priesthood he employed in historical and linguistic studies. The numerous little edicts on grammatical questions, on archaeological matters, etc. which were issued during his reign although signed by others were due to his initiative, and to him was due the publication of the Phongsavadan by Somdet Phra Boromanuchit, which gives the history of Siam in a concise form from the year 1350 up to the destruction of Ayuthia. From his own hand we have an English grammar and the brief Notices of the History of Siam written in English, and further numerous notices on obscure points of ancient history, archaeology and tradition, which in any serious study cannot be neglected. The time he spent in the priesthood showed him the need of Siam for further development,

as in his position, free from political restraint, he could judge for himself by his intercourse with persons of other nationalities. It was therefore natural that during the last years of the reign of Phra Nang Klaow he was consulted by what might be considered the young Siam political party. The Burmese war had shown that the East could no longer shape its policy independently from the rest of the world. China, which for years had been considered by the countries of the far East as their natural protector and master, had failed in its policy of isolation and had to admit for trade and intercourse representatives of the West. It is of course unnecessary to enquire whether the special causes which led to the so-called opium war with China could be justified: the war must be considered from a historical standpoint, as one to break down the impossible policy of isolation.

The attempts of foreign nations to establish intercourse with Siam had not at that time led to any appreciable result. The attitude of Siam might be considered a passive one: it was not adverse to intercourse, but on the other hand it certainly did nothing to encourage it. The early treaty negotiated by Capt. Burney whilst establishing relations could not lead to any result, as the trade privileges given to China made competition impossible and the rules under which trade had to be carried on, were partly vexatious owing to the numerous monopolies. The treaty therefore remained a dead letter. The mission of Sir James Brooke fell at a very inopportune time, and probably the Raja, who had carried all before him in other parts of the East, did not in his dealings with Siam show sufficient tact. Nor can the attempt made by the United States to enter into treaty relations be considered serious. The Plenipotentiary sent was not a persona grata. The foreign relations were thus practically at a standstill under Phra Nang Klaow. At the end of the reign numerous monopolies had been established and vexatious restraint had been put on internal trade.

Phra Nang Klaow died in 1850, and as no provision could be made by him to appoint a successor the choice of the Ministers naturally fell on the eldest son of Phra Buddha Löt La, the Chao Fa Mongkut, to succeed him. Great was the joy of the people when the announcement of the election of King-

Mongkut became known : flowers were brought to him from all and sundry : it was felt instinctively that the Prince Priest would as King take an interest in the welfare of his people as he had done when he was in the priesthood. There were few foreigners at the time of the accession of King Mongkut in Bangkok : but from the few records left, we can see that his accession was hailed with universal satisfaction. Great things were expected from the King and it is not too much to say that, without outward pressure, these expectations were fulfilled. It is known that in the Burney treaty, 1826, a heavy measurement duty was levied on ships in lieu of Customs duties : that the export of rice was forbidden, that is to say only if a three years supply of grain was in the country permit for export was granted, just as was the case in Burma : that teak could not be exported and the import of opium was made a crime. There were besides numerous monopolies : the rights which the people enjoyed in former times regarding rights on fisheries were, owing to religious scruples, curtailed in the reign of Phra Nang Klae. By a proclamation issued in the commencement of the year 1853 all this was altered. The measurement duty was reduced ; opium was made a monopoly ; fishery taxes, and therewith the right of the people to trade, were again introduced. This proclamation is the more curious as certainly a great deal of opposition was made by Chinese and others in whose hands the trade was. The population of Siam is mainly agricultural and the feudal system militated against the people engaging in trade : therefore opposition to this measure was even to be expected from those who, as the future has shown, were benefited by it.

The next step was to embody in Treaties the principles by which the intercourse with foreigners would be regulated. By these treaties Siam is governed to-day in its relations with foreign powers, and it is no mean praise to the statesmanship of the negotiators that they are workable even now after nearly fifty years. One might have wished that certain distinctions had been drawn with regard to the extraterritorial rights. It is of course easy to criticize : but we should never forget the conditions prevailing at the time. Steamship navigation was, as far as Siam is concerned, in its infancy. The sailing-boats which came to Bangkok in the Monsoon were at

the same time traders. There arrived in 1850, 332 vessels carrying 937,300 piculs to the value of £541,375. Of these vessels only 2 with a capacity of 10,400 piculs belonged to English Merchants, and 2 with a capacity of 8,000 piculs to American Merchants. We can thus not wonder that in the Penal Clause of the Treaties the ship was made responsible for a breach of Customs Regulation. The 3% import duty levied since that time also appears inadequate as regards present conditions: but it was the duty levied on produce coming from China: and China held in the estimation of the Government in former times a high rank. It is known that from olden times foreigners in Siam were allowed to live according to their own laws and customs: but the persons administering these laws were appointed by the King. Thus we find in the Treaty made at Louvo on the 10th December 1695 that "cases amongst the Christian converts shall be adjudged by a mandarin specially designated for the purpose." We find amongst the officials of the Ministry for Finance, which had charge of foreign affairs, the Krom Tha Sai and the Krom Tha Khwa as having charge of foreign settlers in Siam: when the Treaties were made the European powers had scarcely any colonies from which immigrants came to Siam. It could not enter the mind of the negotiators that persons whose religions, laws and customs were similar to those of Siam should be exempt from the jurisdiction of Siam and liable to alien laws.

But whilst the Treaties were thus made by the officials, the statesmanship of the King was shown in the personal relations on which he entered with the negotiators, Sir John Bowring, Charles de Montigny, and others. Throughout his reign we find thus, if we may say so, a democratic trait in all negotiations. He was not averse to making known his views by publication, and in his reign the Official Gazette was first issued. It was the communication "of the King to the nobles and people regarding Government affairs, in order that they may conform to them." Whilst he could not all at once break down the official etiquette existing in all countries of the far East, he, in his personal intercourse, made himself free from it; he willingly fell in with the claims of the French Treaty regarding the help and facilities to be given to savants: he had, whilst in the priesthood, seen what a mine of knowledge remained unexplored, and whatever

books were published in his reign were due to his initiation or even issued with his help. The records of foreign travellers written in his time amply bear witness. His own language was always forcible and to the point; he was averse to squeamishness. He knew, of course, Pali well: but he deprecated the use of Pali words when a Siamese conveyed the same meaning, and when only to show overlearnedness such Pali word was used. He hoped that the users of such words would become bald: and he characterized the whole tendency with the expressive word Uttari (supernatural), and it is known that to pretend to supernatural knowledge is considered in the Buddhist commandment a deadly sin.

The life he led in the priesthood naturally affected the King's ideas of his kingly office. The king did not feel himself a being apart from others: more democratic notions prevailed. It is known that according to Chinese and Indian notions and customs the sanctity of the King is so great that he cannot be seen by profane eyes. The different questions connected with the audience of foreigners in the far East have all their origin in these notions. When the King showed himself in the street, the people had to go out of his way: they were driven away by attendants: they had to keep their houses and shops closed and one of the first laws renewed when the present dynasty came to the throne was one having reference thereto. It is related in old books that when at the ploughing ceremony the representative of the King came in procession, the people had to have their shops and stalls closed, as otherwise the mock King would confiscate the things thus exposed for sale. De Vliet relates that in his time the noble vested with this authority got about three catties, a sum which of course represented a much higher value than at the present time. In the proclamation having reference to this question the king relates that in the reign of his father, a woman who intended looking at the King's procession was hit in the eye by an arrow shot by one of the lictors. Being informed of it the King at once had enquiries made and compensation paid to her. There was no safety, King Mongkut went on to say, for the King in the people hiding themselves from him. He would like to see his people so that he might have a chance of addressing them and meet those with whom he

was acquainted. The old law was therefore repealed : the householders themselves were made responsible for the good order in the street and they were told to make obeisance to the king every one according to the custom of his nation. Like in other proclamations he showed himself the Educator of his people, and thus had sown the seed which gave to the people consciousness of themselves.

The new laws and customs he had introduced were, of course made necessary through altered conditions, but that he recognized these new conditions at once shows his wisdom. The number of persons from foreign countries were few, and the only foreigners who came in great numbers were the Chinese, related both by race and language. Malloch mentions that between 1840-1850 the immigration of Chinese was at the rate of 15,000 annually, and this rate has been constantly increasing, whilst in the time of Phra Narai there were 3,000 settled permanently. Of other nations we find mostly those who took refuge in Siam to escape persecution in their own country. Here they found liberty of religious belief and soon formed part of the people with whom they easily intermarried, just as the prisoners of war did who had been brought to Siam in former years.

A new condition of things had arisen with the Treaties. It became necessary to provide for the new wants. The existing coins were not sufficient, now that foreigners wanted to buy the products of the country. The merchants had on their part to create a demand for the products of other countries : for the monopolies had this time really ceased, and it is curious how the wants of the population gradually changed and adapted themselves to the new conditions of things.

The original money tokens were cowries : of silver money we find the bullet or rather shell shaped ticals and it does not appear that in previous reigns the smaller coinage was regularly issued. In the commencement of the reign we find bullet shaped silver pieces of Ticals 2 and Tical 1 and a salting and a füang. This was gradually replaced by the flat coinage consisting of pieces of Ticals 2, Tical 1, $\frac{1}{2}$ Tical and $\frac{1}{4}$ Tical and a bronze coinage. It is interesting to note the attempt made to establish this coinage and do away with cowries. 800 cowries were worth 1 füang, which would appear to have been the silver coin in general use, although smaller bullet shaped

silver coins are met with. It is said that a woman could buy her provisions in the market with 50 cowries, so that it became necessary to make the smallest coins issued of that value. This was the solot (Pali, solasa) i. e. one sixteenth of a fuang: its double was the att (attha) one eighth of a fuang. Solots of the King's reign can scarcely be found: they were locally manufactured: but the metal used was so base that edicts had to be issued forbidding their being counted on hard boards. In the beginning of the reign edicts had also to be issued that foreign coins should and could be accepted: still people were unwilling to take them and Mexican dollars had to be stamped with the Royal Arms to give them currency. To this scarcity of coins was perhaps due the provision of the Treaty that \$3 Mex. should be accepted as Ticals 5 and other foreign coins as the Rupee and guilder in proportion.

To remove the scarcity of money, gold coins were issued—the thot (dasa), phit (visati) and phatding (batimsa) 10, 20 and 32. The names indicated that 10, 20 or 32 of them were equal to one catty (80 ticals), and consequently the thot was equal at that time to one Pound sterling. These gold sovereigns did not, it seems, meet with much approval, which after this length of time one may regret, as certainly it would have done away with the ever present question of exchange.

Other provisions of the Treaty had also to be made known to the people. This was above all the case in regard to the new law adopted in allowing the export of rice. The permission to export rice was justified by stating that the money to be derived from the export duty would be used for road-making, but that everyone was at liberty to refuse selling paddy if he apprehended scarcity, and that, moreover, if a scarcity was to be apprehended the export of rice would be prohibited. This measure was, as is known, resorted to several times in the reign of King Mongkut. Experience has shown that the prohibition of the export of rice in years of dearth is no remedy, and this measure has in more modern times not been resorted to.

It has been often made a reproach that the chief export of Siam is rice: but perhaps it is well to remember that the country is best adapted for its cultivation, that it is

the best paying article inasmuch as complete failures of the crop never occur. It is the staple food of the country : but it never formed a monopoly, and as soon as its export was allowed the cultivation of other articles was given up. Of other tropical products sugar has been cultivated in Siam only since the end of the eighteenth century, whilst tobacco has only been grown since the beginning of last century. Furthermore the feudal system and monopolies prevented people from cultivating other products : for pepper, for instance, the grower was paid 8 ticals per picul, and it was sold by the Government for 12 ticals. Cardamons, Ivory, Gamboge, Turtle eggs, Agila and Sapan woods were some of the monopolies. All these monopolies were given up during the reign of King Mongkut but the rules by which taxes had to be paid in kind were only abolished during the present reign, when for all kinds of "suai," contributions in kind, the tax of "Kha Rajakan" was substituted.

It was also due to the feudal system and in execution of the clauses of the Treaty, which permitted foreigners to take into their service Siamese in every capacity whatsoever, that the King issued proclamations allowing and explaining to his people the rules by which they were allowed to take service, that he pointed out to them the benefit they might derive therefrom, and how they ought to take service. It is, however, unfortunately also true that this feudal system led to the insertion of the clauses of the Treaty, which were onerous and impracticable, as to rights of servants in the employ of the foreigners. We may also ascribe to this system the clauses in the Treaty regarding the settlement of cases between foreigners and Siamese, a clause which has now become a dead letter.

It is known that in 1808 under the reign of Phra Buddha Yot Fa the laws as they were then existing had been collected and according to them justice was administered. Modifications had been made to them in previous reigns and it was especially in the reign of Phra Nang Klao that by a curious application of the Law of redemption most of the barbarous punishments as they were laid down in the Statute books were abolished. The reign of King Mongkut might be considered as regards legislation also a personal one, inasmuch as most of the new enactments were due to his initiative.

It is recorded that the King came out every Wan Phra to receive the petitions of the people, a right which in some form or the other the people enjoyed from olden times. The King examined the petition himself: he formed his opinion on the justice of the claims: the proverbial delays of the law were abolished by stringent regulations couched in strong, cutting and incisive language: he pronounced in Siam the maxim that all were equal before the law and the judges were instructed to take all cases into consideration: he broke down the assumed or real privileges of the nobles and princes to give refuge to run-away evil-doers, and to him Siam owes the first steps made for the abolishment of slavery.

The old law regarding slavery is based, as is well known, on the Indian Law which allowed the money master to refuse the redemption money tendered to him by the slave at harvest time and at other times when his labour might be wanted. This was based on the maxim that the slave was created for work just as the fruit of the field was for consumption. In a special case brought before him the King laid down the law that money tendered for redemption must at once be accepted, and the judges who assisted the money master in evading the law were made liable to severe punishment.

The status of woman was also raised by him. A petition was handed in by one Amdeng Chan stating that, without her knowledge, her name had been inserted in a slave paper by her husband. The King ordered the law books to be searched about the rights of the husband over his wife. The law was clear that the husband had such a right. This led the King to make the characteristic remark that in such a case only the male was a human being, the female a beast of the field, and he had the law so amended that for the intended sale of the wife by her husband the consent of his wife was necessary. In the same enactment the right of the parents to sell their children was limited to the time before they had reached the age of fifteen, and he had other opportunities of showing his sense of equity.

In amending the old law of abduction the King also raised the status of woman. A woman, one Amdeng

Hnu, had presented a petition to the King, in which she set forth that her parents wanted to compel her to marry a man, although she was in love with another man with whom she had had intercourse. She gave in the petition all necessary details of the harsh treatment she had undergone and the King ordered that if the facts were as related, she should be given to the husband she loved. The husband, however, had to ask for pardon and had to pay compensation to the parents. In the decision on the case the King goes on say : "It appears that the parents sell their daughter 'as if she were to enter a mousetrap.' If this is the case let it be laid down the parents are not owners of their children in the same way as the owners of the cattle and elephants may put a price on them and sell them : or like the money master who has a slave with a fixed value and may sell him for such fixed value. If the parents are in distress, so that they are obliged to sell their children, they may only do so if the children agree, or if the children only agree to be responsible for a part of the indebtedness they can only be sold for such a price." The old law to the contrary was abolished.

Amongst other laws, which show a new departure, mention must be made of those affecting the Priesthood. He reminded them, and laymen, of their duties as members of the Buddhist community. As in all things, the King does not mince matters : he calls a spade, a spade : he plainly shows what abuses have crept into the practice of the priesthood : he says that many only enter the priesthood to lead an idle life : he does not wish the priest to become the laughing stock of earnest people : he forbids the introduction in the ceremony of extraneous matters of a frivolous character apt to lead to profanity. He makes the laymen responsible for the misdoings of the Priest, inasmuch as he makes them liable to punishment, if they, knowing and seeing abuses, do not inform the ecclesiastical authorities thereof.

The King recognized the baneful influences gambling, opium smoking and drinking had on his people. Sir John Bowring informs us in his diary how much he regretted that he could not comply with the wish of the King to have provisions inserted in the Treaty restricting the import of spirits. The King, as is well known, tried in the Treaty with France in 1867 to make some provision regu-

lating the import of spirits: and we may take as proof the wording of article XX of the French Treaty of 1857 stating "that Frenchmen were at liberty to trade in all merchandise, which upon the signature of the present Treaty shall not be the object of a formal prohibition or a special monopoly." Both opium and spirits were at that time special monopolies: and whilst in the English Treaty provisions were made only as regards the trade in opium, the King hoped that also spirits might in the French Treaty be included in "trade liable to special restriction." It is well known that only in the Treaties made with all foreign powers in 1883, during the present reign, the abuses of the spirit trade were remedied.

How keenly the King felt the evil influence of opium on his people, is also shown by the fact that he ordered that those of his Siamese subjects who smoked opium should wear the Chinese queue and dress, and should be liable to pay the Chinese poll tall, a tax which, apparently at that time, carried in the way it was levied, contempt with it.

Already in previous reigns the time for which people had to lend their service, as an outcome of the feudal system, to the state, had been reduced: and under King Mongkut they were no longer called upon to perform work which might be done by paid labour, as part of the work they owed to Government. Thus the waterways constructed during the reign were made by free labour, and these waterways were numerous, and their planning shows a true understanding of the wants of the country.

Whilst the King altered many of the customs in a democratic sense he showed to the nobles he erated his solicitude. One of the most significant and imposing ceremonies is the drinking of the water of allegiance. Nobles and people pledge in it their faith to the King. In former days the King himself did not take part in it. Under the King Mongkut this was changed, and whilst the princes nobles and people pledged their faith to the King, the king pledged his to them. He also gave to his nobles and the Chiefs of the outlying provinces and territories titles appropriate to their rank, and whilst allowing them in the territories under their care liberty

of action with regard to local matters, he took care that the general laws of the kingdom were respected, especially those which were made necessary by the new conditions.

Most characteristic as showing the way in which the King considered his position, is a proclamation he issued when about to start on a journey to the Provinces. He left the care of the State to his brother Somdet Phra Pin Klae, who was enjoined to consult with the King's brothers and sons, and with the nobles on all matters affecting Government. For every possible contingency provisions were made, and he was especially anxious that his absence from the capital should not be made the pretext of delaying pending law cases or claims made by either his own subjects or by persons under foreign jurisdiction. He gave also instruction what should be done about ratifying the Treaties with Denmark and the Hanseatic Republics. As to his own position he goes on to say:—"If one of the officials or one of the people should complain against the King of Siam, let such complaints be accepted : let orders under the seal of the Rajawong Powar Sthan be issued to all Ministers and the Lady officials inside the palace, let them give evidence about the case and let judgment be given. If such evidence is not sufficient or not clear, let a letter be addressed to us as King and we will reply according to truth."

The reign of 17 years was thus filled. He found in his reign time for everything, and certainly not the least remarkable part in it was that, besides entering into treaty relations with the countries of the west, he sent to them on various occasions Ambassadors to help on these relations. He appointed Consuls in the chief commercial cities to watch over commercial interests, and by taking a conspicuous part in the Paris Exhibition of 1867 he drew the attention of Commerce to the possibilities of Siam as a trading centre. Nothing affecting affairs of state or private individuals escaped him : that he was a true friend is shown by his private correspondence with foreigners, as far as it has been made public : whether this publication was always made with tact and discretion, or whether it did not partly at least constitute a breach of confidence, we have no business to enquire. In his outbreaks of temper, in his cutting remarks and witty sayings he showed himself a man.

He died, as is known, after having invited many foreign savants to Wua Wan to witness the total eclipse of the sun which took place on 18th August 1868.

He came back from this trip suffering from jungle fever. The King never doubted that he would die and his last thoughts were for the welfare of his Kingdom. We have the death bed scene described to us by his faithful attendant Chao Phya Mahindr. To show that he was perfectly conscious he conversed in English, he read the famous stanzas on death in Pali he had composed, and according to the testimony of Phya Sri Sunthon Vohurn they were faultlessly written. He gave instructions, or to speak more correctly, he made known his wishes as to the future of the kingdom: and these were carried out and Siam entered on the new reign prosperous. He died, as he wished it should happen, on his birthday on the full moon day of the 11th month.

Certainly it is too early and would be premature to give a final judgment on a historical character like King Mongkut. In his reign Siam may be said to have passed from the middle ages to modern times, to use a locution which is perhaps misleading. What European countries were allowed to accomplish gradually, Siam by circumstances had to accomplish within a few years and these changes were not brought about by pressure of the people, but by the governing classes who had to educate the people to these new conditions: the governing classes themselves were sometimes averse to changes, lest such should interfere with their privileges, and then it was the King who guided them. It was the spirit of the liberal absolutism of Frederick the Great which guided King Mongkut in his reign. That the new order of things was brought about from within may be accepted as an omen that it is a permanent order

NOTE.—This paper was intended to have been read at a meeting to be held on the 100th anniversary of the birth of King Mongkut, but for various reasons had to be postponed.

In preparing the paper the following publications were principally made use of:—

ราช กิจจา นุเบกษา ใน รัชกาล ที่ ๔ ให้ พิมพ์ รัตน ใน ปี มเมี้ย
ศักราช ๒๕๒๐ แก่ บึ้น นแน เอก ศก. 2nd ed.; Bangkok, 108.

ประ กานต์ พระ ราช บัญญัติ ต่าง ๆ ใน รัชกาล ที่ ๔

4 Volumes, Bangkok.

หนัง ตือ เทศนา พะ ราช ป่าวัต พะ นาท ศنمเทฯ พะ เจ้า แผ่น
ดิน & รัชกาล, Bangkok, 1880.

ฯตรค ชรรน ศنمกน กกฯ เทศนา พิเศษ พระเจ้า ห้อง ยาเชย
กรม หมื่น ศรีรญาณ โภรรต ถวาย ใน กรร พะ ราช พิช ฯຖ ตรา รัช
ทวีราช ภิเษก วัน ที่ ๑๗ พฤศจิกายน ๓, ศก. ๑๙๖๘

พระ ราช พงษาวดาร กรุง รัตน โภสินทร รัชกาล ที่ ๔

กฎหมาย เมือง ไทย

(Bradley's edition.) 2 Volumes, Bangkok.

ศรีรญาณ (Magazine).

Crawford, John: Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin-China ; London, 1828.

Malloch, D. C.: Siam : Some General remarks on its Productions ; Calcutta, 1852.

Bowring, Sir John, F. R. S.: The Kingdom and People of Siam. 2 vols., London, 1857.

Bastian, Dr. Adolf: Reisen in Siam im Jahre 1863 ; Jena 1867.

Leonowens, Anna H.: Siam and the Siamese, Recollections of an English Governess at the Siamese Court. Boston.

Gréhan, A.: Le Royaume de Siam. Paris.

Meyniard: Second Empire en Indo-Chine. Paris 1891.

State Papers of the Kingdom of Siam, London 1886.

Aitchison, C. N.: Collection of Treaties, Engagements and Sun-nuds ; vol. i ; Calcutta, 1862.

the first time, and the first time I have seen it, I have

been very much struck by its beauty.

It is a small,

dark green tree, with a trunk about 12 inches in diameter.

The leaves are small, dark green, and pointed, like those of a laurel.

The flowers are white, and the fruit is a small, round, red berry.

The bark is smooth and grey, and the wood is very hard and durable.

The tree is found in the forests of Central America, particularly in the mountains of Costa Rica and Panama.

The wood is used for making furniture, doors, and windows, and for building houses and bridges.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The tree is also used for making charcoal, and the wood is used for fuel.

The bark is used for making soap, and the leaves are used for making tea.

The fruit is eaten raw or cooked, and is very sweet and juicy.

The Foundation of the Society.

A meeting of those interested in the objects of this Society was held in the Oriental Hotel, Bangkok, on February 26th, 1904. Mr. Hamilton King was asked to take the chair, and Dr. O. Frankfurter to act as secretary. Among those also present were Mr. A. d'Abaza, Mr. W. R. D. Beckett, Mr. R. Belhomme, Mr. E. Bock, Mr. M. E. F. Baird, Dr. Beyer, Mr. G. Coates, Mr. Th. Collmann, Mr. A. Cecil Carter, Dr. Dekeyser, Mr. G. Dauphinot, Mr. L. Diemer-Hansen, Mr. F. H. Giles, Colonel Gerini, Rev. Canon Greenstock, Dr. H. Campbell Hight, Mr. J. Homan van der Heide, Mr. J. W. Hinchley, Mr. M. Inagaki, Mr. E. St. J. Lawson, Mr. T. H. Lyle, Dr. T. Masao, Dr. G. B. McFarland, Mr. W. H. Mundie, Mr. P. Petithuguenin, Phya Prajakich, Phra Phaisan, Dr. E. Reyter, Mr. C. H. Ramsay, Colonel Schau, Mr. C. Sandreczki, Mr. P. Mackenzie Skinner, Mr. R. Sheridan, Mr. G. Schulze, Mr. C. Thorne, Mr. F. G. Trayes, and Mr. W. J. F. Williamson.

The first resolution proposed was to the effect that those there assembled should form themselves into a society for research and investigation in matters appertaining to Siam, the more specific name and object of which association should be set forth in a set of rules to be adopted later.

This was proposed by Mr. Beckett, seconded by Mr. Coates, and agreed to.

Mr. Beckett next moved that the gentlemen there assembled who should signify their intention of signing such rules when adopted, and of paying the sum later agreed on as the annual subscription, should constitute the foundation members of the Society.

This was seconded by Mr. Williamson, and carried, Mr. Skinner suggesting that the list of foundation members should not be confined to those actually present.

The question of electing a President and Hon. Secretary of the permanent organisation was then taken up. The Chairman pointed out that Mr. Coates might fairly be described as the father of the new society,

and suggested that he should be asked to accept the presidentship. Mr. Coates, however, said he intended shortly to go to Java and so would be prevented from attending at the outset. The President elected should be here to help on the society, and he suggested Mr. Hamilton King or Mr. Beckett.

Mr. Belhomme proposed that Mr. Beckett be appointed President of the Siam Society. This was seconded by Mr. Williamson and at once adopted.

For the post of Hon. Secretary and Librarian Mr. Giles proposed Dr. Frankfurter. Mr. d'Abaza seconded, and this was also agreed to unanimously.

After proposing a vote of thanks to Mr. Hamilton King for his services, the President then took the chair and thanked the meeting for electing him.

The rules already drawn up and printed by a provisional committee were next discussed at some length, and were finally adopted.

The remaining officers were afterwards elected as follows: Vice-Presidents, Colonel G. E. Gerini, Mr. Frank H. Giles, and Dr. E. Reyter; asst. Hon. Secretary, Mr. W. H. Mundie; Hon. Treasurer, Mr. W. J. F. Williamson; Members of Council, Mr. A. d'Abaza, Mr. J. Ferrando, Mr. J. Homan van der Heide, Dr. T. Masao, Phya Prajakich, and the Rev. Père Schmitt.

The meeting than adjourned after those present had enrolled themselves as members.

Ordinary General Meetings of the Society.

(1904)

First General Meeting.

Minutes of the first ordinary general meeting held at the Bangkok United Club on the 7th April, 1904, at 9 p. m.

THE PRESIDENT, Mr. W. R. D. Beckett, took the chair. In opening the proceedings he informed the members of the changes that had taken place in the Council since the meeting at which it was elected, viz. the appointment of Mr. A. Cecil Carter as Honorary Treasurer in place of Mr. Williamson, who had found himself unable to take up the duties, and the appointment of Dr. Poix as a councillor. He further announced that on the invitation of the Council, H. R. H. the Crown Prince of Siam had been graciously pleased to accept the honorary post of Patron of the Society, and H. R. H. Prince Damrong the honorary post of Vice-Patron. This announcement was received with applause, and later in the evening the satisfaction of the members was expressed by the passing of a formal vote of thanks to their Royal Highnesses, on the motion of the President.

The President afterwards submitted on behalf of the Council the names of Chao Phya Bhaskarawongse, the Right Rev. Bishop Vey, Sir Ernest Mason Satow, Sir George Scott, Mr. W. J. Archer, M. Lorgeou, Geheimrat Bastian and M. Pavie, for election as honorary members; and the names of Mr. James McCarthy, Mr. H. Warington Smyth and Mr. G. C. B. Stirling for election as corresponding members.

Approved.

DR. O. FRANKFURTER then read a paper on the aims and objects of the Society.

MR. HAMILTON KING suggested the advisability of having resumés of papers distributed beforehand, as it was in many instances, without such a guide, difficult to follow the Lecturer.

COLONEL GERINI said he might call attention to some points of detail in order to emphasise what had been so ably set forth in the paper

as to how much there was still to be done in the field that lay before the Society. Especially he wished to point out that everyone might be able to contribute to this work. To take first History and Archeology, one of the first things should be to have a list of all the antiquarian remains existing in the country. Such a work could only be accomplished if every one, especially those living up-country, sent accurate and detailed information regarding the ruins of ancient monuments, etc. and inscriptions they might come across. In that way in the course of time it might be possible to have an extensive list of inscriptions and other antiquities. The Pavie Mission had collected some 40 or 50 inscriptions from different parts of the country, and these had been translated by Père Schmitt. But there were many more which had not been reproduced, and, he was confident, far more than was so far known. One of their members, Mr. Bourke, had recently discovered a very important inscription at Takfā-Pā, in the Malay Peninsula, which in his (Col. Gerini's) opinion belonged to the third or fourth century A. D. That was in a district where no inscription had been found before and he was firmly convinced that many more could be brought to light in looking through antiquarian remains. When inscriptions were found the best thing was to take a squeezing. Then again, though it was not very easy to come across them, all members might on occasion help also in finding old chronicles and pagoda histories. These were not entirely to be relied upon, but there was always a foundation of truth to be got after proper examination.

In ethnology a very wide field opened up, for practically nothing was known of the races inhabiting Siam—apart, of course, from the Siamese. There were many races whose very names were hardly known. For example he had heard but recently of a tribe living up the Kanburī river and some on the hills of Nakhon Nāyok—the Khā Ut—who were so far entirely unknown to science. Other better known but still interesting examples were the Karens in the P'hejburi province, the Karens and Karangs in Rājburi province, and in the North the Lavā and the Khmuhs. If members helped by taking vocabularies and photographs of such tribes much useful information might be acquired.

Again very few anthropometric measurements had been taken so far. And those taken had been for the most part among the people on the coast where there was a mixture of different races, so that it was almost impossible to classify the facts that had been ascertained. It would be of interest if such measurements were taken up country in the recesses of the valleys where the Thai race especially had preserved some-

thing of its original purity. So far as the wild tribes were concerned we had no measurements at all.

Useful work might be done too in noting other characteristics, such as the blue spots on the sacro-lumbar region of the body. These had only been noticed a few years ago; but already they were said to be distinctive of the Mongolian race. That might be going too far without more extensive observations, and certainly there should be an investigation to see if all the wild tribes had these spots.

Then there was folklore and there were the sciences. As to botany for example, he believed there were few plants here of which the species had been determined, and he hoped the society would have contributions on that topic from its botanist members and officials of the Forest Department.

The REV. DR. E. P. DUNLAP stated that the botany of the country was investigated by Dr. Bradley in former years but unfortunately all his materials had been lost. He went on to point out the interest that would attach to a collection of agricultural and other implements, which for the most part were unknown in Bangkok. As to the less well known tribes mentioned, he had himself had experience of the C'hāu Nam, a people who were leading a gipsy life towards the Burmah side; and he knew there were 4 or 5000 of dwarf people hidden away in the interior of C'haiyā province. They had no houses, and their only cooking utensils were green bamboo joints. *

The REV JOHN CARRINGTON pointed to the similarity of the soil two-thirds of the way up to Khōrāt, to that in the great pepper growing district of Trang; and suggested that the former might also be made a pepper district. Travelling all over the country he had been struck by the fact that the Siamo-Laos people were a very plain folk and very susceptible to the reception of anything that is good. And really the universal characteristic of the people of this country was their gentleness and their kindness.

* These people are *Semang* Negritos, and have been cursorily alluded to in H. Warington Smyth's "Five Years in Siam," vol. II, pp. 76-77. He erroneously calls them *Sakzi*, having mistakenly inverted the generally accepted meaning of the two ethnological terms *Sakai* and *Semang*. Here is a most interesting opening for members of the Siam Society having occasion to travel through the C'haiyā district. Photographs of most characteristic types of this tribe, vocabularies, and if possible other information as to their customs, beliefs, etc., should be taken as soon as possible and laid before the Siam Society.—G. E. G.

DR TRUMPP gave a detailed account of the differences he had observed between the Lao and the Lü in the C'hieng-Kham and Tha Fa district, and also some notes on the hill tribe known as the P'hi Pä (ຜ ພັ) in the same part of the country. The Lao and Lü, he said, differed in dress, stature, and complexion. Their dialects were different, as were also the arms they bore, and the Lü children seemed to have distinctive games. The Lü were richer than the Lao; they had better houses, and they were also much prouder. They would not work on Government service unless they were forced. The P'hi Pä so far as he could gather, had no houses and no dress. They hunted with spears, having no fire-arms.

In closing the discussion THE PRESIDENT touched on a number of the points raised. He gave an instance of what might be done in the way of preserving old documents that were disappearing in out of the way places. The documents he referred to were found, riddled with white ants, in an old cave, near a steep bank of the Mö-P'hing (C'hieng-Mai River); he had them translated and they were proved to refer to important historical events. With regard to the P'hi-Pä or Phi-Thong-Liang referred to by Dr. Trumpp, the President said he had been close to them in the P'hayau district. They lived in the forests under the sun-dried banana leaf. Their food was meat principally, but they went down to the bazaars of the towns to beg or buy rice. They never, however, brought down their women or children. A surprising thing was that they knew a large number of dialects. They knew certainly Burmese, Lao, Siamese and Karen.

As to the red soil referred to by Mr. Carrington, he believed it extended from the Tonli Sap to the lower range of the Khôrât hills. The rice grown on it had a red colour and was not very tasty.

He might add to what had been said about the Lü in Northern Siam that Lü caravans came regularly from C'hieng Rung (Kieng Hung) in the Sib-song P'han-nâ. Lü, he took it, was the original dialect of Siamese; at any rate he found he could understand it very much better than he could understand Lao.

He agreed with Dr. Dunlap as to the desirability of a collection being made of the agricultural and other implements used by the people, and the particulars given by Dr. Trumpp regarding the dress of the people in the north had reminded him that an interesting collection might be made for the Siam Society's museum of the costumes of the various tribes as well as of their instruments, arms, etc.

A vote of thanks was accorded to Dr. Frankfurter for his paper, and the meeting then adjourned.

ADDITIONAL NOTE.

On the congenital spots in the sacro-lumbar region appearing on infants of coloured races.

As my reference to the blue spots that have been observed on the sacro-lumbar region of infants, of Mongolian extraction especially, seems to have aroused no little interest among those present at the first ordinary general meeting of the Siam Society, I take the liberty of subjoining here with a few more remarks in elucidation of this important subject. The reason of its being as yet comparatively unknown to the general public is that its discovery is quite recent, and merely goes back some twenty-two years, when Dr. Baelz, the eminent anthropologist so well known for his researches on the races of Japan and the Far East in general, first called attention to the occurrence of such spots on Japanese new-born children. It was in December, 1902, while at the Hanoi Congress and in the course of a lecture given by Dr. Baelz himself on the Races of Eastern Asia; that I first learned of the peculiar somatic characteristic in question, and had the advantage of becoming acquainted with its main features through a look at the many photographs exhibited by the lecturer in illustration of his theme.

In the sacral region—the eminent anthropologist then pointed out—and often all over the trunk of new-born infants of the Eastern Asian races, peculiar blue spots occur which disappear in the course of the next few years. Similar spots are invariably absent in children of the pure white race. Their presence thus evidences an admixture of coloured blood, even when every other sign of intercrossing has disappeared, as such spots are then still traceable. This fact is well known to Brazilian women. [See *Compte Rendu* of the "Premier Congrès International des Etudes d'Extrême Orient, Hanoi 1902," p. 102] (a) In a paper contributed by him to the Berlin Anthropological and Ethnological Society in 1901, Dr. Baelz drew attention in still greater detail to the phenomenon of the

(a) According to a popularly accepted notion that I have often heard repeated here in the East it seems that the coloration of the nails peculiar to persons of Eurasian blood, persists the whole life long. But perhaps this characteristic is not invariably so easily detected as the spots alluded to.

blue spots, and expressed the view that it forms the most important and powerful distinctive mark separating the Mongol race from others. [See "Verhand. der Berlin Gesellschaft für Anthropol., Ethnol., and Urgesch.," 1901, pp. 166-189 and 202-220.]

Almost contemporaneously Mr. Deniker, the author of several well-known publications on anthropology, presented a paper on the same subject to the Paris Anthropological Society. ["Les taches congénitales dans la région sacro-lombaire considérés comme caractère de race"—in *Bulletin et Mém. de la Soc. d'Anthrop. de Paris*, 1901, pp. 274-281]. Therein the author points out that the presence of the blue spots in question has been observed in the Japanese, while it is totally absent in the Ainu. It has further been ascertained in Chinese by Matignon; in Tagals (Philippines) by Collignon; in Malays by Kohlbrugge and Tem Kate; in Annamese and Siamese by Chemin; and lastly, in Eskimos by Søren Hansen. Mr. Deniker sees in such spots a characteristic distinctive mark of the race which he vaguely terms "Indonesian." Such generalisations are, however, too premature until investigations on a larger scale are prosecuted all over at least the Far East, and it becomes precisely known among what and how many races and tribes the phenomenon occurs. (b)

In the face of the foregoing facts, it will be evident to everyone how important it is to extend such researches as soon as possible to the wide geographical area and the so varied ethnographical field coming within the scope of the Siam Society.

G. E. GERINI.



(b) I point out with pleasure that being unable to obtain access to the two original publications last referred to, I have availed myself, for these remarks, of the able notice that appeared on them in *Bulletin de l'École Française d'Extrême Orient*, t. II., p. 92, Hanoi, 1902. I find, however, the subject briefly touched upon in Dr. Deniker's recent volume "The Races of Man"; London, 1900, p. 51.

Second General Meeting

The second general meeting of the Siam Society took place at the Bangkok United Club on the evening of Wednesday 11th May, 1904. Mr. W. B. D. Beckett (President) was in the chair.

In opening the proceedings, THE PRESIDENT submitted the names of Taw Sein Kho (Rangoon), M. Finot (Hanoi), and Dr. Brandes (Batavia), recommended by the Council for election as corresponding members. Their election was agreed to.

The President then said the Hon. Secretary had received a couple of letters which he should like to lay before the meeting. H. R. H. Prince Damrong had written acknowledging the vote of thanks accorded him at the last meeting. In this letter his Royal Highness said : "It will always give me pleasure to render you such assistance in the aims you have in view as I have in my power." (applause). Then Chao Phya Bhaskarawongse wrote to say that he would be very pleased to accept the position of an honorary member. He also added he was willing to put his library at the disposal of any member who wished. He had a very good library of Siamese literature, and it was an excellent offer he had made.

Continuing the President said that the next business was Prince Damrong's paper, and he was sure they were all very grateful to his Royal Highness for the very great assistance he has rendering the Society in giving it a paper so early in its career, since no one knew Siam better than he did. The paper was written originally in Siamese, and, at the Prince's request, had been translated by Dr. Frankfurter.

MR. A. CECIL CARTER then read the English translation of his Royal Highness's paper "On the foundation of Ayuthia."

At its conclusion, COLONEL GERINI said he agreed on the point that was raised, that very likely King U-thong did not come down straight from the north, because there was another piece of evidence which he had observed in Ayuthia. We had different accounts about the foundation of Ayuthia; at least he had occasion to see three or four of these accounts, and all agreed in the fact that when King U-thong founded Ayuthia he came down opposite the southern side of the island. All accounts agreed that when he came with his army to Nong Sanô he stopped on the southern bank of the river; and at the place where he stopped he erected a temporary pavilion until the building of the city on

the island opposite was completed. That place was called "Tammak Wieng-lek" but it is not generally known now where this place is. Afterwards King U-thong founded a temple *Wat P'hu-thai-sawan* at this place Wieng-lek. Now he (Col. Gerini) had been to see for himself and the site of this temple is on the south bank of the river flowing round the city, on the south side of the latter. Col. Gerini had himself no independent evidence on which to criticise the views so ably advanced by Prince Damrong. But if the King U-thong came from Thep'ha-nakhon he must have come down by the banks of the Suphan river. If he had come down by the present branch of the river he would have met with great opposition from the dominant power that had Sukhothai as a centre. The Suphan river is now a very insignificant watercourse but in olden times it was far more important. The most ancient site of a capital of Siām we have evidence of was near where Phra Prathom-chedi is now. In those days the river was far important and more to the west.

MR. A. CECIL CARTER said it seemed to him that rather too much stress had been laid on the fact that when King U-thong founded the city of Ayuthia he took up his temporary residence on the south bank of the river opposite the island. If he came from the north, having seen a good place, it seemed more natural that he should encamp to the south of it, than that he should come from the south, stop, and send his people on ahead of him to build the city. They had been told that the fact that King U-thong made his temporary residence to the south was evidence that he came from the south. Personally Mr. Carter thought it was evidence that he came from the north, that he came through the place, saw it was good, and had a city built on the site he had already surveyed.

Two old coins and a signet ring (found at Phra Prathom and Suphan) had been sent by Prince Damrong, and were examined by those present with considerable interest.

COLONEL GERINI then read his paper on "Siamese Proverbs and Idiomatic Expressions".

At its close on the motion of THE PRESIDENT a unanimous vote of thanks was passed to H. R. H. Prince Damrong and Colonel Gerini for their very interesting and learned papers.

Third General Meeting.

The third ordinary general meeting of the Siam Society was held at the Bangkok United Club on the evening of Monday the 27th June, 1904. The President (Mr. W. R. D. Beckett) was in the chair.

In opening the proceedings THE PRESIDENT said the first business was a paper which M. Pierre Morin had been good enough to contribute on certain characteristics of the Lao people up in Wieng-Chan. M. Morin was up there as a Resident of the second class, for several years, and had acquired a very intimate knowledge of the people and their customs. His paper dealt with the ceremony "Ba Sri," which is called by the Siamese "Tham Kwan," or "Sao Kwan" by people of lower rank.

MR. A CECIL CARTER read a resumé of the paper which he had prepared in English.

In M. Morin's absence his paper was then read by M. PETITHUGUENIN.

P'HYA PRAJAKICH gave some account of the same ceremony in Lower Siam.

THE PRESIDENT afterwards said he had next to call on P'hyā Prajākīch to read his paper on the Mēnan Mūn and the Provinces in the East. In 1891, he had himself the pleasure of meeting P'hyā Prajākīch at Ubon. P'hyā Prajākīch was second Commissioner there under Prince Bijit at that time, and he resided in the Ubon district for some three years, so that he was giving them a paper on a subject about which he had knew a good deal.

P'HYA PRAJAKICH read his paper in Siamese, and afterwards exhibited some Hindoo figures from Muang Surindr.

THE PRESIDENT then said that if any gentleman had been in that part of the world, the basin of the Nam Mūn more especially, they would be glad to learn how he found the country. Mr. Giblin was there in 1894 or 1895, and he (the President) was there in 1891; if there were any others present he thought the meeting might hear their experience. The whole district was of great interest, having been sandwiched in between a Hindooized population to the south and Buddhist Thai tribes advancing from the north. The forts of Nakhon Wat were repeated at Pathai-Saman, but were more irregular. The arches, which are characteristic of them, were formed from blocks of iron ore. These places were called Prāsād and the only practical interpretation, he thought, was "castle"—

a place of refuge for the people at times when the whole country was at war. * They had beautifully arched galleries underground which could have been used only for refuges, and he took it they formed castles for the people and the Chows who exercised dominion over them. The wonderful part of these Prāśād was the curious form of arched stone formation; each stone was whole, and they must have been pulled up by ropes. The iron ore was dug out of the moats that surround the castles, and the form of architecture was after the same style as at Nakhon Wat. With regard to the Hindoo figures that are found Prince Bijit had a theory that these images were left by the Hindoo fugitives who came up from Angkor Wat when they were expelled by the Chāms from the Champā country. † If so, they left these images all along this whole range, for the figures had been dug up in large numbers, but none have been found north of the Nam Mūn. Then there was a theory that the Kamoos and Khās are a remnant of the old Hindooized population whose ancestors built Nakhon Wat.

The Nam Mūn itself was an interesting river, but very difficult to go down in the dry weather—in that respect it is in fact very much like the Mē Ing. There is a drop of 50 feet into the Mö-Khong, but except in the high water the current is almost imperceptible owing to the high barrier of rocks. When he was there a steamer was running from Thā-Cheng, and if that barrier of rock could be exploded navigation might be very much facilitated. As it was, a steamer was still running and doing rather well from a business point of view. The country was sandy, flat and uninteresting; the carts were very slow and dreadful; the road itself passed to the north of the Nam Mūn. There was a sparse jungle of scrubby trees, but the country was generally very flat. The water was not good to drink—it was so stagnant and fish so numerous that it was not sweet—and the people drink well water.

He had, by the way, never seen women coolies before his visit to that district. It was women who brought his luggage

* The real castles or forts are the constructions termed Banthai, P'hthai, etc. Prāśād properly means "palace" or princely residence.—G. E. G.

† The fact, as evidenced by the ancient inscriptions of Kamboja is, however, that the country above alluded to lay within the area of the Kambojan kingdom at the time of its grandeur. Thus the buildings and the images in question have undoubtedly been erected on the spot by the Khmērs.—G. E. G.

from Khemarāt to Ubon, and they proved quite as good as men. The country was good for cattle breeding, but was only slightly developed at present. It required developing in many ways.

MR. GIBLIN said he was so much impressed by what he had seen at Nakhon Wat that he had no thought for anything else. But he was struck by the fact that the towns were far apart, with very few villages in between. There was cultivation all round the towns, but the interior part seemed very desolate, though that no doubt was to be attributed to the question of water and the time of the year he was there. He passed through Sangkā, Khukhan, Surindr and Buriram.

On the motion of THE PRESIDENT a vote of thanks was accorded to M. Morin and P'hyā Prajākīch for their interesting papers and the trouble they had taken.

The meeting then terminated.

Fourth General Meeting.

The fourth ordinary general meeting of the Society was held at the Bangkok United Club on Thursday the 5th January, 1905, the business of the evening being a paper on King Mongkut by the Hon. Secretary, Dr. O. Frankfurter.

THE PRESIDENT, MR. W. R. D. BECKERT, was in the chair, and, in introduction, said Dr. Frankfurter had prepared a paper which dealt with one of the most famous of the Siamese Kings, one whom all of them had read about in Bowring's "Siam" and elsewhere. This paper was originally intended to have been read on the 17th October, 1904, on the occasion of the centenary of the late King's birth, but for various reasons it had to be postponed.

MR. A. CECIL CARTER then read Dr. Frankfurter's paper.

On the discussion being opened, DR. T. HEYWARD HAYS gave further particulars about one or two points of interest in connection with the reign of King Mongkut. He pointed out that till the reign of King Mongkut's predecessor vaccination was absolutely unknown in Siam. In 1833-39, when Dr. Bradley was here, there was a terrible scourge of small-pox. Dr. Bradley was an intimate friend of Chao Fa Mongkut then still in the temple, and he pointed out the value of vaccination. Shortly after Chao Fa Mongkut came to the throne, and allowed Dr. Bradley to vaccinate the prisoners. The results were good, vaccination became more general, and thousands of people were saved. Now

vaccination is gladly accepted even by the commonest people. But it was owing to King Mongkut's democratic open-mindedness that it became general in Siam; and but for him it might have been delayed for years.

Dr. Hays also touched on the interest attaching to the total solar eclipse which happened at the end of the reign, and which was visible to the greatest advantage from Siamese territory. The occasion was one which greatly attracted the attention of the King, who studied the whole matter for himself, and it was at his invitation that the scientists of the world came out to Siam to see the eclipse.

THE REV JOHN CARRINGTON, who arrived in the country in 1869, gave further interesting particulars with regard to the now obsolete coins of the last reign. He also touched on the various figures of interest in the missionary world in the time of King Mongkut, including Dr. Bradley, Mr. Caswell, Mr. Jones, Dr. House and Mrs. McFarland.

THE PRESIDENT moved a very hearty vote of thanks to Dr. Frankfurter for his interesting paper, and at the same time appealed to the members for papers. It was not an easy thing to write a paper on Siam, he admitted, owing to the difficulty experienced in putting one's hand on the information one wanted. They therefore felt all the more greatly indebted to Dr. Fankfurter for his able paper.

The vote of thanks was cordially passed, and the meeting terminated.

Report For 1904.

[PRESENTED TO THE FIRST ANNUAL GENERAL MEETING
HELD ON JANUARY 30TH, 1905.]

The Fiam Society was constituted on the 26th February, 1904, and in accordance with its statutes the Council appointed at that meeting have now to retire from office, and it is their duty to give to this meeting a report of their stewardship.

On the 31st December, 1904, there were 134 names on the list of members, and some few more have been added since that time. Of those 134 members, 103 might be considered original members inasmuch as they entered their names before the first general meeting, which took place on the 7th April, 1904.

The aims of the Society, the investigation and encouragement of art, science and literature in relation to Siam and neighbouring countries, have been steadily kept in view, and with the consent of the general meetings honorary and corresponding members in Siam and foreign countries have been appointed to further these aims. The Council are happy to say that they have received much encouragement in their work by His Royal Highness the Crown Prince having accepted the post of Patron of the Society and by His Royal Highness Prince Damrong having accepted that of Vice-Patron. In addition indeed to having in various ways encouraged the aims of the Society the Vice-Patron was good enough to have read at our second general meeting a paper on the foundations of Ayuddhya.

The Council are also happy to announce that they have received much support from the Ecole Française d'Extrême Orient who have sent them through Professor Finot the fourth volume (issued this year) of their Bulletin, while Dr. Brandes, of Batavia, has sent the Rapporten van de Commissie in Nederlandsch Indië voor oudheidkundig onderzoek op Java en Madoera,—2 vol. 1901 & 1902—issued by the Batavian Association of Art and Science. The Editor of "Buddhism" has likewise sent three numbers of his journal. And these form up to now the very small nucleus of the Library. The honorary and corresponding members have accepted their nominations in cordial letters of acknowledgement, and the Council have pleasure in recording their appreciation of the flattering notices the Society has received from other learned Societies, such as the Royal Asiatic Society, the Società Asiatica Italiana, etc., and in periodical publications.

The first volume of our Journal, which will be sent in exchange, will be in the hands of our members at an early date and in it will be published the papers read at the four general meetings which have been held up to now. As members have already been informed, the

Council have received promises of other contributions, and they once more venture to appeal to all to assist them in contributing papers to the Journal.

During the year the Council held regular meetings at which various questions relating to the aims of the Society were discussed. All suggestions made were taken into consideration and if they were not able to carry all of them into effect the Council trust that at a future day they may come into force in a modified form. This is more especially the case with regard to the publication of papers.

The Council are happy to announce that Dr. Poix joined them in the course of the year, in accordance with the statutes. Heer Homan van der Heide left in June for Europe. They have to deplore the loss by death of the Reverend Father F. J. Schmitt. Amongst the not very numerous scholars in this special sphere of knowledge he occupied a foremost place, and it was an honour to this Society that he accepted a place on the Council. He had promised to read before us a paper on the "Origines thaïes," and he always regretted that his numerous other duties did not make it possible for him to attend the Council meetings. It may not be generally known that when he returned last from Europe, unfortunately not cured of the disease to which he succumbed, he remained several months in Singapore for the purpose of studying Malay, which he had not had an opportunity of studying before. His memory will always be cherished by the Siam Society, as it will by all other scholars.

O. FRANKFURTER.

Honorary Secretary.

ACCOUNTS FOR 1904.

<i>Dr.</i>				<i>Or.</i>		
	Tcs.	Cts.		Tcs.	Cts.	
100 Subscriptions at 20 Tcs.	2,000	00	Printing, Stationery and Postage ...	229	06	
			Clerk's salary 5 mon- ths at 20 Tcs.	100	00	
			Rent of room at Hotel	30	00	
			Cost of Book case...	35	00	
						394 06
			Balance	1,605	94	
			Total	2,000	00	

(Sd.) A. CECIL CARTER;

Honorary Treasurer.

Monthly Abstract of Meteorological Observations.

IN 1902.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	93	59	76.82	nil.
February	94	56	77.	0.4
March	102	70	84.8	1.
April	98	73	86.	2.97
May	102	73	85.88	3.15
June	100	74	86.56	2.99
July	98	73	85.	2.4
August	98	74	84.1	6.91
September	97	70	82.43	16.64
October	94	73	83.	7.77
November	93	68	82.4	1.49
December	95	69	81.2	0.8
Annual mean temperature				82.93
Total rainfall				46.52

Monthly Abstract of Meteorological Observations.

IN 1903.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	97-	58	80·6	·05
February.	97-	66	80·7	·3
March	101-	71	86-	·00
April	103·5	72	88-	·00
May	104-	72	83-	9·88
June	100-	75	81·8	9·16
July	99-	72	84-	4·16
August	96-	74	82·7	7·50
September	92-	71	81·96	11·97
October	92-	71	80·89	7·53
November	91-	64	78·4	0·42
December	91-	58	71·5	1·42
Total				52·48

Monthly Abstract of Meteorological Observations.

IN 1904.

Month.	Highest Shade temperature.	Lowest Shade temperature.	Mean temperature.	Rainfall in inches.
January	93	53	73.97	—
February	97	59	76.2	—
March	96	68	83.9	.873
April	101	68	81.7	5.715
May	98	72	85.7	12.545
June	93	71	84.7	3.97
July	94	74	84.28	2.880
August	96	74	84.	2.805
September	96	72	83.6	15.260
October	95	74	83.3	10.383
November	93	62	79.5	5.5
December	96	56	76.3	0.1
Annual mean temperature				81.6
Total rainfall				59.481

By

H. CAMPBELL HIGHET, C. M., M. D., D. P. H.

Principal Medical Officer,

Local Government Department,

Bangkok.

To Contributors.

N.B.—An enormous mass of valuable information can rapidly be collected through the co-operation of every one. No special training is in most instances required, nor special facilities or leisure for inquiry. Many facts fall under the eye of the ordinary observer which go lost to science, simply through their not being jotted down and communicated for publication. It is from an extensive collection and co-ordination of such facts that science can draw the largest benefit and often make extraordinary strides. Every casual observer, even if not interested in the subject, can help by simply noting down such facts as fall under his knowledge on a slip, and forwarding this for insertion in the *Correspondence or Notes and Queries* rubrics, which it is proposed to start in this *Journal*. Those possessing inclination and facilities for inquiry can assist in various ways, either by writing papers, monographs, translations of native works or of rare accounts of Siam, etc. that have appeared in not generally known foreign languages; or by taking plans, sketches, photographic views, squeezings of inscriptions, and forwarding them to the Siam Society. As one often feels in doubt as to the selection of a subject, the following alphabetical list is appended of

SUBJECTS IN SPECIAL RELATION TO SIAM AND HER DEPENDENCIES
UPON WHICH CONTRIBUTIONS ARE INVITED TO THE
JOURNAL OF THE SIAM SOCIETY.

Aboriginal races and tribes.	Annamese in Siam: history of their immigrations; statistics, customs, etc.
Agriculture; methods, implements, festivals.	Anthropology, and anthropometric measurements.
Alchemy, philtres, etc.	Archaeology.
Alimentation; foods, anthropophagy, geophagy, etc.	Architecture: characteristics of, origin, history.
Amulets, charms, talismans.	Arms of offence and defence: description, etc.
Ancient cities and monuments of Siam: descriptions, plans, views.	Arts and sciences.
Animals, domestic; pets; animal worship.	Astrology, horoscopes, etc.

Ballads and songs.	cowries, tokens, etc.
Bells, temple : description, ornamentation, use, etc.	Customs : local, traditional
Bibliography : lists of MSS. or native printed works.	Dances : ceremonial, superstitious, etc.
Biographies and anecdotes of Siamese celebrities.	Demonology, spirit worship.
Birds and bird nests.	Disease and sickness : superstitions anent.
Birth customs.	Domestication and rearing of animals.
Black Art.	Dramatic and pantomimic art.
Boats and boat building.	Dress and costumes.
Botany ; history of botanic investigation in Siām.	Drums, bronze and wood : their uses in rites, their decorations.
Brāhmanism and Brāhmans in Siām.	Dyeing and dyes.
Bronze castings : composition of alloys used in statuary, drums, bells, gongs, etc.	Education, local methods of; influence of foreign ones; monastic and laic educational systems.
Buddhism ; tenets, rites, influence of ; Buddhist schools, temples, literature; statues of the Buddha, relics, foot prints, etc.	Elements, sun, moon, stars, comets, shooting stars, eclipses ; superstitions about.
Burmese in Siām.	Elephant: albino, etc.; elephant hunts.
Business.	Embroidery in gold, etc.
Calendar.	Enamels and enamelled ware.
Canals, artificial (<i>Khlongs</i>) ; history of, life on, etc.	Engineering works; engines, machines of local make: description, history, etc.
Carving : ivory, wood.	Ethnography, Ethnogeny.
Castes and clans.	Etymology of words, names, toponyms, etc.
Cattle : rearing, diseases, etc.	Eurasians.
Ceremonies : State, agricultural, domestic, and ceremonial customs.	Evil Eye : superstitions about.
Chāms in Siām : history of their immigrations, statistics, customs, etc.	Family Life ; Family Rule, Family Property, etc.
Children and babes ; child-birth ceremonies ; children's games, rearing of children.	Fauna and Flora.
Chinese in Siām.	Fermented drinks of native make.
Chronology.	Festivals and festival customs.
Commerce : local, foreign.	Fisheries ; fish curing methods and establishments ; baiting.
Communications : roads, tracks, rivers, canals.	Folklore, Folk tales, Hero tales.
Country life and customs.	Food, Foodstuffs, and native methods of cookery.
Courtship.	Footprints, sacred (P'hral) Bāt).
Cremation ceremonies.	Foreigners and foreign settlements in Siām : Chinese, Chāms, Mons, Khmērs, Malays, Annam-e, Tavoyers, Burmese, Hindoo, etc.
Currency, old and new : money,	

Forests and Forestry.	Jewels and Jewelry: make, superstitions, etc.
Fruits and flowers: floral decorations, etc.	Jingles.
Funereal customs: cremation, etc.; mourning.	Jurisprudence; Justice and Judges.
Furniture, household; types of native.	<i>Khlongs</i> and <i>Khlong</i> life.
Games and gambling.	Khmères in Siām.
Geography: physical, political; Topography; Cartography.	Kites and Kite flying.
Geology.	Lacquer wares.
Goblindom: ghosts, phantoms, shadows, elves, gnomes, fairies.	Language and literature: Siāmese and Lāu.
Gongs: methods of manufacture; ornamentation, uses.	Lāu country and people: history, customs, etc.
Grammatical notes on Siāmese, Lāu, Moñ, and other languages or dialects spoken in the Kingdom of Siām.	Laws: translations, of old Siāmese and Lāu; unwritten laws and customary observances.
Graphic Arts.	Legends: place-legends, hero-legends, etc.
Guides: Excursionist.	Love and lovers; love songs.
Guilds and Trade Combinations.	<i>Lusus naturae</i> : albinos, twins, hairy children, etc.
Habitations: arboreal, on piles, lake and river dwellings, boats, floating houses.	Magic and Magicians: dress, instruments, rites, etc.
Hindoos in Siām.	Malay Peninsula, Siāmese dependencies on: description, history, ethnography, dialectal peculiarities.
History, general and local; sources of.	Malays and Javanese in Siām.
Home life.	Man: the body from his head to his feet; superstitions about.
Household, from the roof-tree to the hearth-stone and threshold: superstitions, etc.	Manners and Customs.
Hunting, trapping, and game.	Maps and Itineraries, ancient and modern.
Industries, local: boat building, wood and ivory carving, enamelling, lacquering, mother-of-pearl inlaying, gold and silver ware, pottery, weaving, dyeing, paper making, embroidery, etc.	Marriage customs: the bridegroom, the bride; exogamy and endogamy.
Inscriptions: Thai, Khmér, Sanskrit, Pāli, etc.; photos, squeezings, and translations of same.	Materia Medica: lists of native simples, nostrums, etc.
Insects: butterflies, silkworms, edible kinds, etc.	Matriarchal customs, survivals or traces of.
Intercourse between Siām and other nations.	Means of Existence.
Irrigation: native methods of.	Medicine and surgery: native practice of; influence of foreign, and history of its introduction into the country (vaccination, etc.)
Jargons.	

- Metallurgy and Mineralogy.
 Meteorological observations in various parts of the country.
 Mines, superstitions and customs about; native methods of working.
 Monks in Siām: history of their immigrations; statistics; language; customs; occupations, etc.
 Monasteries and Monks, Buddhist; life in.
 Morality, social morals.
 Music and Musical instruments: specimens of musical compositions, tunes, songs, etc.
 Mythology, Buddhist and local.
 Nāga worship, motives of ornamentation, etc.
 Names and Nicknames: lists of, explanation of, etc.
 Navigation.
 Negritos and Negrito-descended tribes.
 Neolithic and paleolithic implements: superstitions about.
 Novels: translations, summary of plots, etc.
 Numismatics: coins, medals, seals, porcelain tokens, cowries and other kinds of currency.
 Nursery customs, Nursery rhymes,
 Occupations: household and outside.
 Omens, presages, pronostics, etc.
 Ordeals.
 Ornamentation.
 Ornithology.
 Painting and Painters.
 Pali MSS.; Pāli works composed in the country.
 Paper, native; manufacture; folding books.
 Parents and relatives: relationship.
 Perfumes and perfumery, local.
 Photos of localities and objects of antiquarian interest.
 Planting and Harvesting Ceremonies.
 Plays: translations of, summary of plots of, etc.
 Ploughing Festival.
 Poetry.
 Politeness: peculiarities of native, and formulae of.
 Political Constitution and Administration.
 Polyandry and Polygamy.
 Pony, the Siāmese.
 Posts and Telegraphs: history of their introduction into the country; postage stamps, etc.
 Pottery, Siāmese and Lāu; porcelain; glazed ware; earthenware; porous do.
 Prehistoric implements, stations, skulls, etc.
 Printing in Siām and Lāos: lists of locally published works; history of the local Press.
 Productions: mineral, vegetable, animal, and industrial.
 Property: family, communal, village; individual, etc.
 Proverbs, saws, parables, etc.
 Railways: history of their introduction into the country.
 Rain and Rainmaking ceremonies.
 Relationship, degrees of; and of filiation.
 Religion and the semblances of: spirit worship, fetishism; serpent, crocodile, and tree worship.
 Reviews of works relating to Indo-China.
 Riddles.
 Saws, old and local.
 Sculpture and statuary.
 Sea, ships, sailors: superstitions about.

Secret Societies.	Translations of old or rare accounts of Siām into English, especially from the Dutch, Portuguese, and Chinese languages.
Serpent worship.	
Singing and songs: amatory, rural, epithalamic, etc.	
Slavery: former condition of; effects of abolition of, etc.; Slave-hunting.	Transport, especially inland, on rivers and canals.
Spinning and weaving.	Trapping: methods, implements, ceremonies.
Social Life.	Travels: journals of, notes on trips and excursions, photos of landscape views, etc.
Social Organization: tribal, patriarchal, matriarchal, etc.	Travellers, the old Western; their accounts of the country.
Sorcery and exorcism.	Tree worship: superstitions about trees, the felling of them, their influence; Tree-gods and spirits; tree-burial; tree-dwelling.
Sports, Pastimes, Recreations.	Tribes, lists of: tribal organization, customs, etc.
Statistics of Census, Manners, Customs, Diseases, Births and Deaths, etc.	Village; village life; village communities.
Statues of Buddha: the most celebrated ones; various types of.	Vocabularies: especially of each wild tribe; of provincial dialects; of technical terms; etc.
Stimulants and narcotics: fermented drinks, hemp, opium, betel-nut, etc.	Vocal music.
Superstitions connected with Material Things.	War dress, weapons, songs, rites, methods of warfare.
Taboo, traces or survivals of.	Wats, Siāmese and Lāu, and their inmates.
Tattooing: designs, beliefs in connection with, etc.	Weapons: description, superstitions about, methods of manufacture.
Temples and spires: types of, disposition, decoration, etc.	Weaving, woven fabrics.
Theatricals: performances, actors, mise-en-scène, etc.	Weights and Measures.
Topography, local—of districts, etc.	Winds: legends about, etc.
Toponyms: transcription, lists, etymology, etc.	Witchcraft.
Totems and totemism.	Woman, the Siāmese and Lāu: social condition, characteristics, influence of.
Trade: inland, overland, sea-borne, and foreign.	Worship.
Trade routes: description, history, etc.	Writing: methods and implements for; alphabets; ideography.
Traditions, oral or written.	Zoology: history of zoological investigation in Siām.
Translations of Siāmese and Lāu Works, whether historical, literary, technical, religious or otherwise.	
Translations of Foreign Works into Siāmese: bibliographical lists of, criticism, etc.	G. E. GERINI. Vice-President S. S.

"A book that is shut is but a block"

CENTRAL ARCHAEOLOGICAL LIBRARY
GOVT. OF INDIA
Department of Archaeology
NEW DELHI.

Please help us to keep the book
clean and moving.